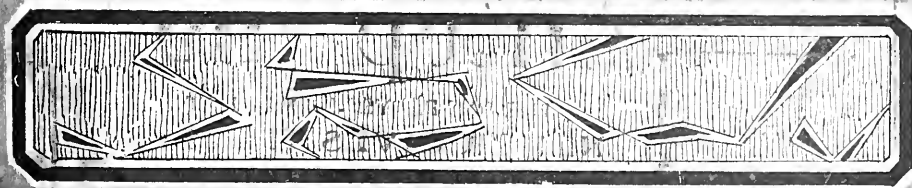




IMPROVEMENT ERA

Vol. XVI MAY, 1913 No. 7



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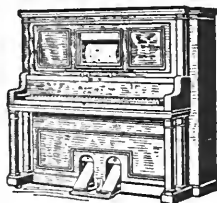


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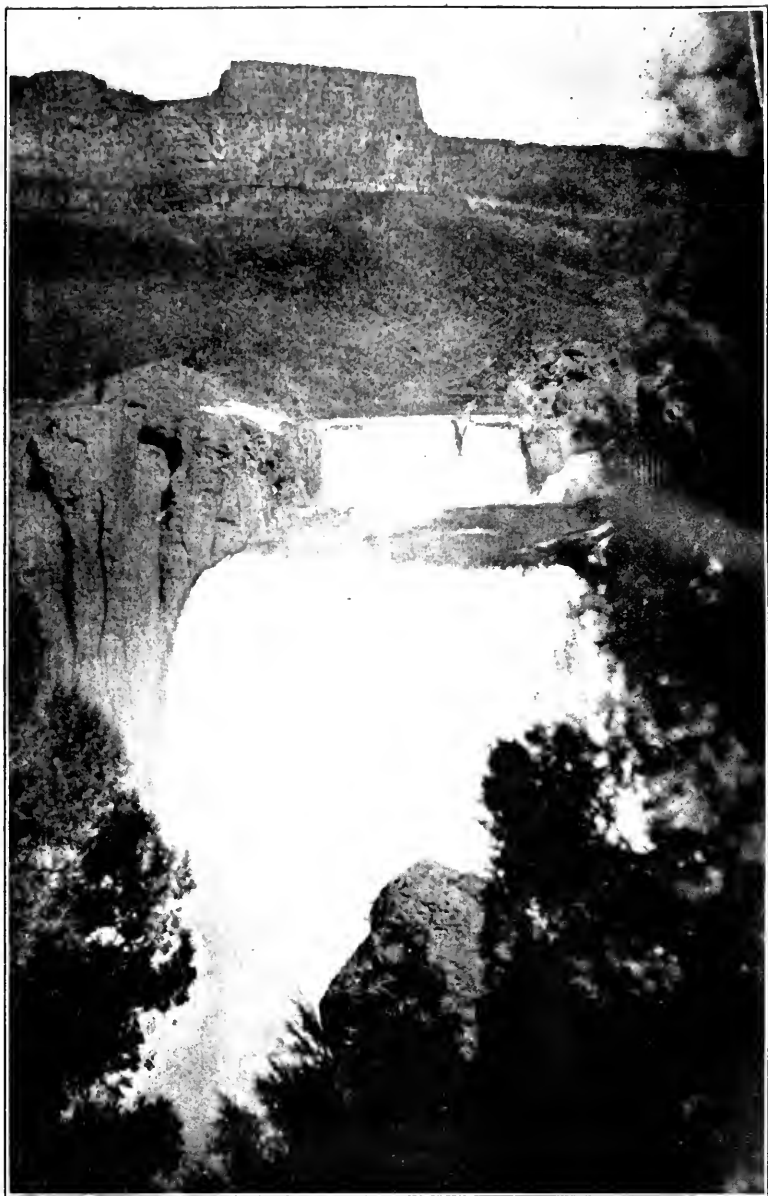
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AT SHOSHONE FALLS

THERE IS A PLACE UPON THE SUMMIT OF A
ROUNDED KNOLL WHERE, OVER A FOREGROUND
OF PORPHYRY AND CEDARS, ONE OBTAINS A MOST
STRIKING GLIMPSE OF THE FAMED SHOSHONE.
FROM THAT SPOT CAN BE SEEN THE VAST, GRAY
WALLS OF THE CHASM, THE GREAT ROCKS, ISLANDS
REALLY, THAT CROUCH OVER THE FALLS' BRINK,
AND THE WATER, IN WONDROUS FORMS OF BEAUTY
AND GRANDEUR, BEATING ITSELF WITH ENDLESS
ROAR INTO FOAM-DUST ADOWN THE SHELVES, AND
VANISHING INTO THE MISTY VOID. IN THE BACK-
GROUND IS A FLAT-TOPPED BLUFF, A SQUARE-
SHAPED MASS OF BLACK LAVA, SET LIKE A KEEP
IN THE MIDST OF THE INSPIRING SCENE, AND FAR
BELOW ONE'S FEET THE FALLEN RIVER SURGES
TO AND FRO IN ITS MIGHTY BASIN. AND THERE
IRIS WEAVES HER SEVEN-TINTED BOW, STANDING
WHERE THE TUMULT IS WILDEST, AND THE SHAT-
TERED FOAM LEAPS THROUGH THE CLOUDS OF
SPRAY IN SHOWERS OF SNOW-WHITE ROCKETS.

A.L.



AT SHOSHONE FALLS
Photo by Nephi L. Morris

IMPROVEMENT ERA

Vol. XVI

MAY, 1913

No. 7.

Opposing Tendencies in College Life

BY MILTON BENNION, M. A., PROFESSOR OF PHILOSOPHY, UNIVERSITY OF UTAH, ON LEAVE OF ABSENCE

It is the purpose of this paper to direct attention to two manifestly opposing tendencies in current college life. One of these may be described as the tendency to make the college a means of entrance into "society" and the sporting world. It is seen in the prominence given by groups of students to "society" affairs and sports as primary interests in college life. This, and the consequences following from it, is the basis in fact for charges against the college, such as those made by Mr. Crane.

From this point of view the college is a place where young men frequently acquire the tobacco habit, the liquor habit, the gambling habit, and may even get initiated into the life of the underworld as a climax to the class or the fraternity "bust." That this is true in some degree of many colleges is a fact beyond dispute, witnessed not only by enemies of the college, but by some college men who have been through the whole list of vices and on to the gutter, but who have reformed and are now giving their lives to Christian work among college men. One such worker has recently had personal interviews with 1,500 college men who are now serving terms in prison for crime. He reports that almost uniformly these men attribute their own downfall to having thoughtlessly entered upon a "society" and sporting life while in college. "I did not think," is the general cry of regret. So this reformer is calling with all earnestness upon college men *to think*, indicating that it is possible for men to go through college without thinking of matters of most vital concern in life.

Rich young men are able to meet the heavy financial burden of "society" life, and even to pay the money cost of dissipation, but many men of moderate means have thereby been led into habits of dishonesty. This has happened also to sons of the rich when they could not otherwise get money when they wanted it. It accounts in large degree for the 1,500 college men prisoners mentioned above.

These are facts which can be confirmed by college men, both in and out of jail. They are recorded here, not for the purpose of depreciating college life, but to show that there are dangers here as elsewhere, and in the belief that the college, like many an other institution, owes itself a thorough house-cleaning. If this is not attended to by the college itself, it will be done by the public to the great discredit of the college.

This house-cleaning is now being done in a vigorous way in some of the leading colleges and state universities—directly by calling upon students *to think* of the consequences of foppery and dissipation, and indirectly by fostering an opposite ideal. This opposing ideal is that of *social service*. It is illustrated in social settlement and kindred activities carried on by college graduates with the co-operation of university departments devoted to the scientific study of social problems. A prominent professor of sociology has called this ideal that of a “latter-day saint,” intending thus to indicate the likeness and the difference between this ideal and that of the mediæval and the ancient saint. Both are ideals of service to fellow men, but the saint of former days went about offering such relief as he could to his fellows, with little effort to abate the sources of suffering. He manifested a maximum of sympathy and devotion with a minimum of knowledge of the nature of society and the causes of social ills. The saintly ideal of a modern college calls for as much sympathy and no less devotion to a cause, but it calls also for infinitely more knowledge—knowledge of sanitary science, industrial and business principles and methods, and practical politics. The result is that the modern saint is not simply carrying bread to the hungry and medicine to the sick; he is removing the causes of poverty and sickness—cleaning up and renovating the slums, supplying the needy with pure food at cost, promoting educational activities among the poor (adults as well as children), and, in the mean time, forwarding the enactment and enforcement of suitable laws to make secure these reforms, such as tenement house laws, pure food laws, and strict sanitary regulations for residences, business houses, and factories.

While the above mentioned problems are characteristic of the great cities, there are others as worthy of attention that pertain to life in the country. Of these we may mention the revolutionizing of the country school, and the organization of civic-social centers for the patrons of the schools. These centers aim to promote elevating forms of amusement, to develop good taste in art and literature, to disseminate knowledge of rural sanitation and of current social and political problems.

The open country naturally offers more fresh air, sunshine, and room for the distribution of filth than does the great city; but every observer must have noted that in the country and the small town there is unlimited opportunity for the modern scientifically

trained saint to exercise his powers in bettering the condition of the people.

In both city and country people are generally very ready to abandon the worse for better conditions when they see the difference between their conditions and their possibilities. Who should be better able to point out this difference and lead the way in realizing possibilities than the men and women who have had the advantage of higher education? And who should be more ready to serve the public than the men and women who have had this advantage at public expense?

State educational institutions in connection with their graduates—many of whom now hold responsible political offices—and in co-operation with able men and women whose training has been chiefly in the school of practical experience, are now rapidly bringing about these reforms. It is a difficult and often thankless task, likely to be opposed at many points by powerful financial interests and boss-rule politicians; but with unselfish, persistent effort behind the reform movement, it is sure to receive the approval of the masses of the people. The part that colleges and universities will play in this forward movement of civilization is the justification for higher education at public expense.

MADISON, WIS.

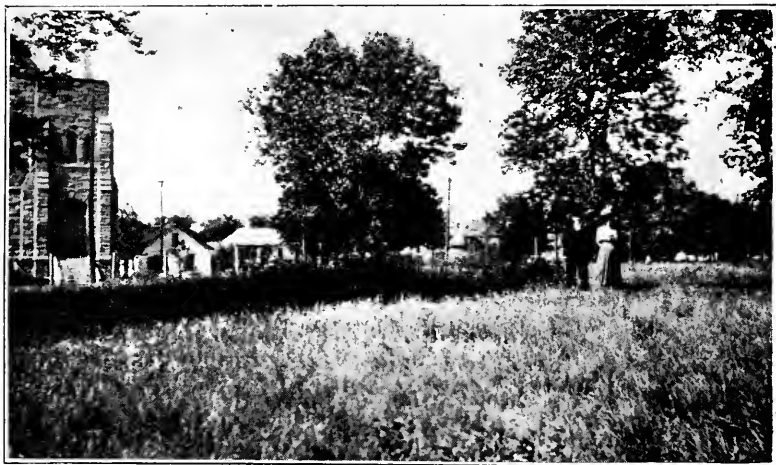


Photo by Hamilton Gardner.

ON THE TEMPLE SITE, JACKSON COUNTY, MO.; THE REORGANITE
CHURCH TO THE LEFT

Little Problems of Married Life*

BY WILLIAM GEORGE JORDAN

XX—*The Ebb-Tide of Love*

The saddest thing in married life is the drifting apart of those who have lived and loved for years in the sunshine of each other's presence. It is just a heart tragedy in the life of two. The greatest trials of life are not those which come to us from the world outside the home, but those from the world within. With the inspiring pressure of the hand we love held tight in our own, the battle of life can be borne bravely, but when the refuge of love and mutual respect and esteem is swept away, the very bulwarks of the home seem gone.

Occasional discords, misunderstandings and little clouds of unhappiness, may not be serious. The sun of reconciliation may scatter them, and in the balmy atmosphere that follows they may be forgotten. But it is different when love itself grows cold, and respect for each other, which is so able an understudy to love, goes on a long vacation. Then inharmonies intensify as the days go by; antagonism on the basic questions of life grows more bitter; grim, hopeless silence takes the place of speech, or the atmosphere becomes vitiated by hot words of recrimination and contempt. There is sometimes an indignant outburst of anger at white heat that is not so awful as it seems. It may be the fierce flame of protest from the heart that shows the fire of love is still burning; but constant, cold, dead sarcasm and bitterness speak only of embers.

This condition is not a matrimonial duet; it is a matrimonial duel. When either husband or wife speaks words meant to sting, phrases seemingly innocent to others hearing them, but which are deftly loaded to annoy or madden as they relentlessly find their way through the vulnerable point in the armor, it is time for those two to declare a truce and to hold a speedy peace conference or there will not be enough love left to hold an inquest over. They may even grow to hate each other's ways, moods, acts, and turns of speech. The voice once loved may now sound shrill and hard; the step on the stair which was sweet music may seem a jarring discord, and the rippling laughter may strike only a vibrating note of vague rebellion. This surely shows Cupid is getting ready for a post-mortem and a dead happiness will soon be buried.

*Copyright, 1910, by Fleming H. Revell Company.

Sometimes the growing separation is on one side only, and one still loves with the old intensity and the old heart-hunger. As absence is always harder for the one left behind, so this twilight of love is most painful to the one whose love is still constant. It is the dead nerve that carries no pain. The finer nature suffers most in life, as variations in temperature that may disturb the sensitive soul of a violin are powerless to affect brass cymbals. There may be a conscious effort on the part of the one who loves to disbelieve in the growing separation—not to credit it, not to realize it, nor to accept it for a moment as a possibility. But sometimes a word, a look, a sentence or an act makes further self-illusion folly, as a lightning flash may reveal to a traveler an abyss at his feet.

The smile that was the light of our life no longer cheers us; the caresses that told of love unstinted are withheld; the tenderness that seemed as sure as sunrise or sunset has turned to doubt, and the one who still loves may battle hopelessly when all life around him seems to move in a fog. At such times despite every wisdom of heart and mind, one can never say the right word or do the right thing. Heart-strings of sentiment, that once vibrated at the slightest touch and brought out in an instant a flood of music from the finest memories of the soul, are now mute. No explanations, no pleas, no baring of one's very heart, no illumination of the subtlest windings of thought and emotion can vanquish that vague something that separates.

We may stand broken-hearted by a wall of separation made up of gossip, fear, doubt, suspicion, injustice, and misunderstanding, with that most helpless of all despairs when we see love that was our whole life, and still is all that makes life worth living, swept away as one would watch from a distance a boat carrying a loved one swept by the rapids over an engulfing cataract. This is the time when memories of past joy rise like ghosts and bring only pangs of pain, when love's dead roses leave us only the thorns.

Love rarely dies a sudden death. It is usually ailing a long time before its decease. Little ills that could readily be cured in their early stages are permitted to run into more serious conditions; complications set in, and love, with its vitality exhausted through long suffering, finally dies. Love's neglected colds often develop into consumption. Prompt treatment with a little unselfish care, tender watchfulness and cheerful, patient nursing may restore love to perfect health.

The great things that separate two who have loved are usually only trifles grown big and tyrannous through being ignored, basic evils in the character, temperament or disposition of either that should be silenced and conquered in the best interests of both. Even disloyalty may be only the climax-form that heart-hunger

neglect, loneliness, jealousy, vanity gone to seed, revolt from an atmosphere of nagging monotony, unsatisfied longing for sympathy, injustice, idleness, long-suffering, or a dozen other phases may finally assume. Any of these may furnish the soil in which it finds root and sustenance. Sometimes it is the fault of one; sometimes husband and wife both are to blame. The "innocent" one is often unknowingly, and perhaps even recklessly, an accessory before the fact.

The way to prevent the ebb-tide of love is to determine at the very start of married life that there will be no ebb-tide. Sometimes husband and wife, really loving each other as of old, wander blunderingly apart through pettiness, pique, false pride or misunderstanding. Often with hands outstretched in the darkness, just hungering for each other, almost touching, when a motion, a smile, a term of endearment, a love-light in the eyes of either, would bring them conquered and submissive in each other's arms, yet a recklessly indiscreet word, a mean taunt, a psychic moment of possibility passed by unheeded, or a silence that seems cruel, may drive them still further apart. The stream of fine sentiment and heart emotion should sweep them out of themselves; sometimes it backs water and engulfs them.

It really seems that some people do not want happiness or they would not dodge it so successfully, and begrudge the trifles it takes to secure it. People who would be shocked at the bare thought of actually destroying a two-dollar bill often toss idly aside the happiness of two for the merest trifle. Life is too short and love too great to sacrifice one hour through pettiness. What matters it whose the fault or whose the forgiveness? It is a very poor brand of personal dignity that dares to throw its desecrating shadow between them and the joy of reconciliation and new bonds of love.

When the realization of the waning of love comes, the two should seek to forget for a moment the differences, the saddening changes, the cemetery of dead memories and buried emotions, and try to get back somehow to some common ground of unity and understanding. They should seek to gather together the trifles of sacred things not yet lost. In the thought of these there may be a vitalizing flame of the old love flashing out from the dull gray of the ashes that will burn away the dross of discord and misunderstanding.

Argument itself rarely counts; this is but an intellectual appeal; what is needed is an emotional inspiration. We should recognize conditions fully for our own guidance in action, but it is not wise to make evident our pain by pleas and protests. Cruel words meant to sting can be neutralized to a degree by showing no sign of being affected by them. There is a yellow streak of cruelty in love grown cold; it likes the cringing that shows its

power. Studied neglect and cool indifference are rarely continued if they are received with an innocent absorption or preoccupation they cannot penetrate. There is really little fun shooting with these blank cartridges. An unexpected kindness, a note of tenderness in speech or act, the regenerating influence of the sweet sentiment and graceful attention of the earlier days of loving, may melt a mood of opposition that any argument would solidify as heat sets clay.

Trying to get back to the fork of the road where parting came may illuminate life and show the insidious element that keeps apart two who should love each other. In the care of a garden there is a twofold duty—the elimination of the weeds and the planting of the flowers. In the home life the dual duty is specially vital; when discord reigns there should be at least the negative virtue of avoiding subjects of inharmony, of cutting off those things that intensify differences, of stopping the fire of verbal grapeshot that sting like needles. It is a time for antidotes, and if you cannot possibly give an antidote, in mercy give a poultice—not a blister. It is the hour when two people should work overtime making allowances for each other, and pack their sense of wounded personal dignity away for the season in tar-paper, for it is in the way during such a crisis.

In a storm at sea everything is sacrificed to save the ship; personal discomfort, suffering, trial, hardship—all count for nothing if the vessel itself with its people be kept afloat. When the life-happiness of two hangs in the balance, when love is sinking in a night of doubt, there should be a supreme effort to save the ship. Throw over pride, self-will, pique, dignity, fear, selfishness, all little pet vices if necessary, sacrifice every wrong and even minor rights—just to save the ship. Love is the most valuable cargo on the ship of life. It is the greatest thing in *this* world and the only thing that will make the next worth the living. The ebb-tide of love is the saddest thing in a true individual life. It is a life's folly to let love die if aught we can do will keep it real and living.

[“Holding Monotony at Bay” is the title of the next article in this series.]

They had just renewed their acquaintance after five years.

“Pon my word, Miss Weatherby,” he said frankly, “I should hardly have known you, you have altered so much.”

“For the better or for the worse?” she asked with an arch look.

“Ah, my dear girl,” he said gallantly, “you could only change for the better!”

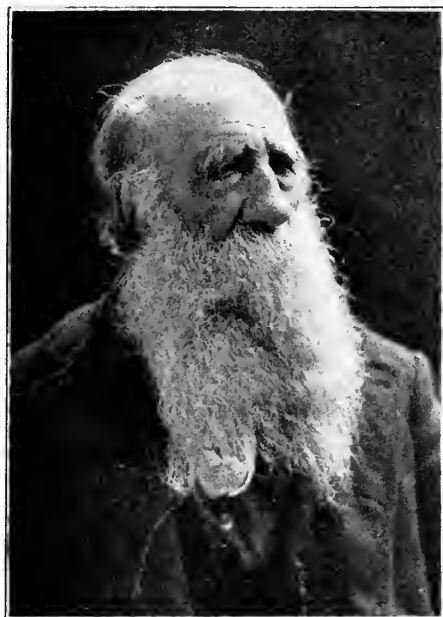
Customs and Legends of Utah Indians

BY ENOCH JORGENSEN, PRINCIPAL JORDAN HIGH SCHOOL

II.

*Joshua's Terry's Story**

Father Joshua Terry, of Draper, Utah, is one of the few men now living who knows Indians as they were in Pioneer days, and who can speak of life at Fort Hall, and at Fort Bridger, as it really was in those strenuous times.



JOSHUA TERRY

Utah in Geo. B. Wallace's Company, arriving in Salt Lake Valley Sept. 26, 1847. He assisted that fall in the building of the Old Fort.

He drove the first team around what is now Beck's Hot Springs, in Davis county, and in Oct., 1847, he walked over to

*Related personally to the author by the old scout and pioneer, Joshua Terry, in December, 1912.

Church Island in Great Salt Lake on dry ground. He and Savage worked at odd jobs in the harvest field and the canyons, and soon after their arrival made a camp on the Little Willow Creek, now Draper, Salt Lake county; Savage then married a widow whom he had met on the journey. Then Terry's troubles began, for this woman proved to be a termagant, and Terry "had to get out or starve." He was given one peck of wheat as his share of the pooled harvest earnings, and with this and his gun he started for pastures new. It chanced that James Pollock, an overland freighter, was camping in the valley, on his way to California, so Terry hired out to this man agreeing to give his services, his peck of wheat, and his gun, for transportation and board to California.

They went as far as Fort Hall, on Snake river, when a report of Indian troubles on the Humboldt reached them, and Pollock decided to abandon the trip; he got in with the agent at Fort Hall, and left Terry to herd horses and do drudgery around the camp while he spent his time at the fort. With no prospects of getting to California, Terry became discouraged, and decided to try something else. Through the influence of Pollock, the agent at Fort Hall refused to employ him, even for his board, and hence, it was either be a slave to Pollock or strike out afoot and alone without gun and almost half naked to try to find some other fort or some Indian camp. He says:

"One kind heart at Fort Hall, a Doctor Rogers, gave me some dried biscuits and a little jerked beef, and advised me to try to reach Fort Bridger,

two hundred miles away. This was in April, 1848, about two months after our arrival at Fort Hall. On the way I lived chiefly on segos and the thistle root; my moccasins were badly worn, and



Photo by C. W. Carter.

JIM BRIDGER, WESTERN SCOUT
AND PIONEER

my feet often raw and bleeding, so I could not travel fast. The only human beings I met on the way were some roving Indians; east of Soda Springs I came across one lone tepee, and to the inmates I made signs for food and sleep. An old squaw was good to me, and here I began to learn the Shoshone language.

“THE BEST SUPPER OF MY LIFE”

“The old mother prepared a soup or broth from the paunch of an antelope, without salt or condiment of any kind; the entire paunch, contents and all, was boiled in a kettle and I was given a liberal portion—it was good, very good. I slept well in the tepee, and next morning, after another portion of the paunch broth, I went on my way.

“After this I met but one lone Indian who had some buffalo meat which he sold me for a little ammunition I had saved. The native took special pains to instruct me how to prepare the meat and how much it would be safe to eat at a time, as it would prove to be a very strong physic to the beginner, especially to one famished as I was.

“As soon as I reached Fort Bridger the sun seemed brighter. Good Old Jim Bridger employed me as a regular hand, and I worked for him two years. He was a man of honor, rough and ready, but he had a warm heart, and he proved a friend to me in every way; so, life at Fort Bridger was pleasant, interesting and free. As all the honest men there had squaw wives, Bridger insisted that I should take one. My Indian wife was good and true, and she loved me with a devotion unsurpassed. When I became ill, and she had done everything possible to relieve my suffering, she and others around concluded I could not live, so she left camp, and soon came back saying she had taken poison-root, as she did not wish to live when I was gone; but I got well, and she died a martyr to her love.

“Shortly after this, I married another squaw with whom I had two children, George and Jane. George was educated in the schools of Salt Lake county, and later he became the chief of the Shoshones, but he was killed five years ago out in Rush Valley. Jane married and lived in Idaho; she, too, is dead, but her daughter lives there now. The second wife, like the first, was good and true. We moved to my first home, Draper, where the white man's ways of living in the house caused her to get consumption.

THE MEDICINE MAN

“We sought what medical help was then available in Draper; an Indian medicine man happened to be camping at Union Fort, so I took my wife there. I agreed with the doctor that if he could

cure my wife he should have my best horse; but if no cure, he should get nothing. He began immediately a systematic rubbing and sucking of spots on portions of the body seemingly to draw inflammation to those spots. He did actually seem to draw something from the skin, and the pain would be eased in different places, for every now and then he would spit into his hand a pulpy substance that looked like liver; this he would examine carefully and then bury it in the ashes. He worked faithfully until near midnight, and then he said it was no use to try further, as the woman would die before the sun rose again. I asked him how he knew, and he said he could see her spirit in the lodge, and it would not leave even for a moment; she seemed to be unconscious. He explained that if the spirit would go off, and come back, she might get well. 'But it won't go away, can't you see it there,' he said, 'so I know she shall never see the sun again.' She died just as day was breaking, and I took her back to Draper and buried her. We had lived together seven years. My first wife lived two years after our marriage; nine years in all I lived with Indian wives, and they were happy years."

COURTSHIP AND MARRIAGE

"How did you court your wife, and what was the marriage ceremony?" I asked.

"We didn't do any courting. Several bucks offered me their daughters, I looked them over, picked out the one I wanted, gave the father a horse I had earned, for the girl, and we went off together and that was all there was to it."

"Did you have any ceremony?"

"The girl came with me to my tent and began her work, and that was all. The average price of a wife was a good horse. If the father said 'go' she went; but now it was up to the husband to treat her so she would stay."

DIVORCE

"No, there was no divorce other than if she didn't like the man she would just leave. It was his business to provide for her and make her love him. There were some separations, but seldom any after children were born. The grass-widow was not imposed on; she might marry some one else. No, she did not become a bad woman, in fact sexual relation out of wedlock was most rare. White men's actions in this regard were often the cause of trouble.

POLYGAMY

"Yes, polygamy was practiced without much fuss. Occasionally the old squaw would pull hair with the young one, but

oftener would pay little attention to her or would treat her as a daughter. No, they did not have many children, i. e., not many were reared; but many died as infants. All might live in one tepee, or perhaps each squaw had her own lodge. But the buck didn't pay any attention to little differences in the family.

THE SICK AND AILING

"Little attention was given to minor ailments. But in real sickness, the Medicine Man was called. He was always deformed in some way from birth, and he was usually spiritual-minded. He offered a few simple herbs, did much rubbing (and sucking the skin in certain diseases), chanted incantations, etc., until he was convinced there was no hope, then the patient was neglected and just left to die, often carried away from the camp and abandoned."

Mr. Terry then told of a case that came under his personal observation:

BURIED ALIVE

"Indians were camped near Draper; a middle-aged man was very ill and no remedies gave him any relief. He was taken up into Bear Canyon, and covered with brush and rocks, only his head being exposed. A few days afterwards he came back to the camp, and he lived with his tribe for many years. No, he did not consider he had been unjustly dealt with."

THE AGED AND INFIRM

While a youth hunting in the mountains around Grass Valley the writer frequently came upon lone old Indians who had no regular tepee, but usually were in a rude brush camp or in a cave under some overhanging rock. On more than one occasion they asked him to share his sandwiches with them. He didn't understand then why they were thus alone, but he has it from Mr. Terry, Mr. Behunin, and others that they were the old and infirm left to die:

"When they no longer were able to care for themselves and were a burden to the tribe," says Mr. Terry, "they were given ten days' ration of food and then left to die. Relatives would usually be on the lookout, and come later and either throw the bodies into a crevice in the rocks or cover them with brush and earth. Independence Rock on the Sweetwater was a common place for such burials; there were many deep cracks in that great rock mass.

FAMOUS BURIAL GROUND

"In a side canyon near the Sweetwater are six or eight large mounds or heaps of cobble, tens of thousands of stones. Legend says this once was a famous battle ground between the Arapahoe tribes and the Shoshones. Indians regard the place with veneration and never would camp near it, in fact, Indian superstitions regarding the dead are very marked and may be said to be part of their religion."

INDIAN SUPERSTITIONS

As a youth I often wondered why Indians avoided certain ideal camping places, *i. e.*, ideal from our view point; but I learned later that they never again would pitch tent where one of their people had died. To avoid such a spot they often make camp far from water and in what to us would seem to be most unsuitable places. For this reason, too, they often remove the sick and dying far from camp and abandon them, especially if they are in a place which they do not wish to leave. Father Terry confirmed my observations in these things, as in all others here recorded, of manners and customs of Western Indians.

SANDY, UTAH

["Superstitions and Legends" is the title of the next chapter in this series.]

Vocations

The father of a bright young son went to a wise friend for advice as to what profession the youth should be fitted for. The sage was brusque.

"Let the boy choose for himself," he said.

"But," protested the father, "he's too young."

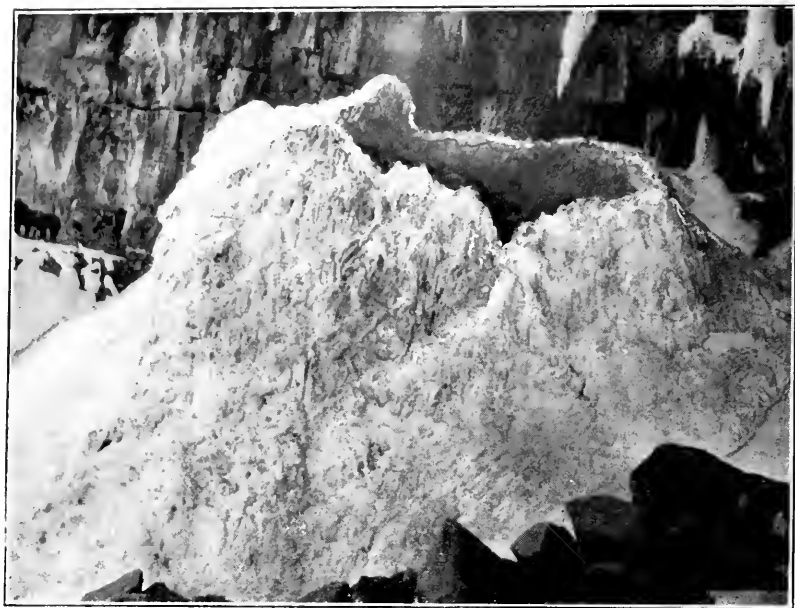
"Well," responded the wise man, "put him in a room alone with a book on theology, an apple, a knife and some small change and see what he plays with. If he chooses the book make a minister of him; if he takes the knife make him a surgeon; if the apple, he'll make a farmer, and if he chooses the money, a banker."

Much relieved, the father went away, but returned the next day in great distress, saying the plan hadn't worked at all.

"Why not?" demanded the wise man. "What did he do?"

"When I went in," said the father, "he was sitting on the book, with the knife in one hand, and the money in his pocket, and eating the apple."

"Ah!" said the sage, "that's easy. The boy is a natural-born lawyer."—*Ladies' Home Journal*.



ICE CONE ON THE SNAKE OR SHOSHONE RIVER

Photo by Nephi L. Morris

Pres. Nephi L. Morris, in describing this natural wonder, says:

"This very singular ice formation was made by a water fall which flows over a basaltic ledge about 250 feet high, which forms the south wall of the Snake river, immediately opposite the beautiful Blue Lakes and the famous Perrine Ranch, about four miles below the Shoshone Falls.

"Before the water reaches the ground, it is broken into small drops and spray which in freezing weather forms a stallactite draping on the somber-hued walls of the Great Gorge, and where the main stream falls, forms a hollow cone which bears the appearance of a crater, through the open mouth of which the water passes and flows down through the cubical lava rocks and eventually loses itself in the Snake river.

"The wagon road semi-circles the crater, mid-way between the top of the Gorge and the river level. By comparing the wagon with the crater, some idea may be formed as to the magnitude of the latter.

"Imagine the brilliancy of silver, blue and green hues which the sun would enliven on this strange formation. This enchanting color effect is only equalled by the marvelously beautiful Twin Lakes which gleam like two colossal sapphires in the bed of the Great Gorge."

Energy*

BY JOSEPH QUINNEY, JR.

To the Man Who Has Quit Trying

Ten fingers, one backbone, a whole mind and a doubt-proof heart are all that any man ever needed to do anything.

Why are you holding back? Why do you throw up the sponge? Why do you whine there's no hope to win?

It's always the right moment to make good. Age is no hindrance if your ability hasn't grown gray with your hair.

If at any time in your life you had reason to think you could achieve something bigger, it's now. No generation ever enjoyed more privilege or suffered fewer restrictions.

Yesterdays never are as wonderful as tomorrows. The world keeps on. It progresses, it doesn't backslide.

Every year the number of trades increases—professions multiply—there are new ways, better ways of doing old things—shorter paths to old goals—higher wages for lighter labors—enthusiasm constantly finds wider range—ideas swing in a broader scope, and imagination's wings beat with a bolder stroke.

What you regret can't compare with what you can get. Make a dare and seize your share.

You may have whatever your performances deserve. The only patent on possession is merit. If you're the better man, your inferiors must give way and give up to you.

Forget what you were—forget what you had, and come forward. Hope lies beyond the next hill—not behind the last.

Fears are far worse handicaps than years. If you are down, it's because you are down-hearted. If you are standing still, it's because you would rather hang back than hang fast.

You're afraid. You've lost your nerve. You simply won't try. Your mind runs to the past. You've made a rosary of your disappointments and sit counting your lost opportunities.

You can't loll yourself along. You can't reclaim one dead hour. Your downfall wasn't advertised nearly so much as you seem to think.

A hundred million of us who never heard of you and never saw you are prepared to accept your achievements' valuation and pay market price if you can deliver.

You are an ass if you think that we all recollect your name and your shame and your blame. You're a fool if you think that all humanity has entered into a vast conspiracy of memory against you.

If truth be told, at no time in your obscure existence have more than a hundred or so persons ever heard of you—nonentities aren't prominent. There are so many people and so few amount to anything—the struggle for existence is so hard, the fight for daily bread so tense, and so many submit to the struggle, that we don't bother to recall failures. It's as much as a lusty brain can do to keep track of all the noted folks.

*An address first given to the students of the State Agricultural College, Logan, Utah, April 19, 1912.

Come now—piece together the remnants of your self-respect, search for a spark in the ashes of your old ambitions and push out into the rising tide—it's a mighty bad wreck that can't supply enough timber for a raft.

Rip the crepe off your face and face a fresh career. Even if you repeat your defeat, you can't sink farther than the bottom and you're there now.—*Selected.*

A well directed effort is a conservation of power which produces wealth and happiness. This applies to every avocation in life, for to direct well an effort, one must have a systematic mind which must be active, energetic and strong, because in the directing of energy, along any given line, there must be a conservation characterized by the best thought. One must think well in order to bring into his life a happiness he expects to get by the proper use of energy. The opportunities which come to us are perhaps the result of well directed energy. Opportunity amounts to nothing unless we are prepared to take hold of it and direct our energies for its development. We are perhaps doing more in the way of developing opportunities that have been left by our predecessors than in creating our own. The thing someone else has started to do is in many instances the very thing we are doing, only it is being done in a more intensified way. The opportunity is being developed. The thought we leave undeveloped others will pick up, and make opportunity out of it just the same as we are making opportunity out of the thoughts others have left for us. If we are not qualified to take advantage of, and develop these thoughts, opportunity will slip away from us and pass into the hands of others who are able, and who will care for it, so the direction of energy will either qualify, or disqualify for our future success.

The doing of a thing, and doing it properly, is the foundation upon which good, sound government is established, whether it be social, moral or religious government.

The man who can do things, and get good results, is really the man who is shaping the lives and destinies of others. His power is being directed for the ultimate good of all. No man or woman ever arrived at a point in life where their influence amounted to anything without going out to meet and help solve the problems of the day, and make the very best use of every moment of time at their command. There are perhaps more opportunities now than before in the world's history and it requires the proper use and the direction of energy to develop these opportunities which are ever coming to us. Misdirected energy spells failure; consequently it needs conservation more than any other thing in life. To conserve energy and direct it properly stands for progress and development.

The natural tendency of the child is to do something, and it requires close attention to direct and guide it aright. There is a saying—"It is but a trite truism to say that

no one ever receives an education alone, and the only way we can keep an education is to give it away, and the more people we will it to, the more education we have left." So, in the directing of the energy we observe in the child, we are contributing to it an education, and at the same time making an education for ourselves. The more we tell a thing the better we understand it, and the more we understand it, the more we want to tell it, and by reason of this fact those about us grow stronger because of our own conviction and the efforts we have put into it for its development and use.

The thing that is beautiful always suggests well directed energy. We look about us and observe well cultivated gardens, fields and flowers; our very souls are inflamed with gratitude and gladness because of the influence divine that they suggest; the observance of these well-cultivated gardens, fields and flowers suggest well-directed effort. There is a reverence and respect always for the men and women who have thus cultivated and cared for them, and we conclude in our minds that there has been more than a physical effort directed, there has been a high, lofty thought. The moral uplift that this civic improvement has brought about is wonderful, it has given us a higher thought, it has expanded our souls, and brought into our lives an appreciation for the labors of others, it has added to our belief and faith in God; it has added to our power of appreciation, and brought us to a condition in life where we are better able to direct our own powers, and develop our own souls along higher ideals to bring into the world the most love and good. On the other hand, when we see about us fields and premises that have been, and are neglected, instead of bringing a better thought and feeling into our lives, we are losing self respect, and also confidence in our fellow man, reverence is lost, and the influence of these people who are owners of these places is at a very low ebb.

In some of the beautiful parks in our country there are beautifully kept lawns, and in the heart of these lawns are planted different designs, among some of these is the emblem of our country, the American flag, the stripes of red and white, and the white stars are growing, blending and harmonizing together most beautifully. Each plant is so separate and distinct that the relationship of the whole is one splendid inspiration, and produces an appreciation for the efforts of the persons who have thus used their power for the moral uplift of their fellow men. It is an inspiration which enables one to appreciate more fully the fact that he owes something to himself, and to the country he represents. There is a suggestion that carries with it a power and a force. It is the kind of energy that adds to the happiness of the race, it not only exemplifies the true character of the persons whose efforts have made it possible to produce such happiness, but has given an edu-

cation to perhaps thousands who visit these places from time to time. It also conveys a diversified direction of energy, and also establishes the fact that we are not to get into a rut, because it is said that "the only difference between a grave and a rut is in the depth and the width."

Allow me here to refer to some of those who have contributed their efforts for the upbuilding of our country both morally and physically. Do you know Peter Cooper? God bless the memory of such men. Peter Cooper was the fifth child on the family tree; his mother thought he should have been a girl, but Providence intervened, and he turned out to be a boy. After he had arrived at an age of accountability, his mother saw her mistake, and made the memorable remark: "Thou art Peter, and upon this rock we will build the Cooper home." It proved to be a confirmation of what she had said, for as the years advanced this boy met opportunities; the problems that came to him were cheerfully solved, and perhaps next to Benjamin Franklin he has done as much good, and brought as much peace and blessing to the souls of men as any other American. He was an inspiration, a tower of strength. He spent some of his time working for \$1.50 a day. His employer observed in him the amount of service he contributed to his business, and allowed him \$50. extra at the end of his first year's service; \$75. at the end of his second year. He was developing rapidly in strength, and he soon became a partner in the business. The habit he acquired of saving more than he spent stands out as a great moral lesson to the youth of this land. Nothing satisfied this young man but the very best, and after serving his apprenticeship as a wheel-wright, he gave to the world the very best coaches and vehicles it had ever had up to this time. The patent he had secured from the government on a device for holding spokes intact in the wheels was disposed of for \$500. He needed the money more than the patent. At this time there was a man who had become very much dissatisfied with the glue factory he was trying to operate, Peter Cooper saw his opportunity, seized it, and the glue factory together with a clear title became his property. The development of this industry grew and strengthened, because the development of the young man grew and became strong as he managed this business.

One of the great characteristics of this man was never to let go of one good thing until he was absolutely sure that the next thing he took hold of offered more opportunities, and brought better returns. He rolled the first steel rail that America had had up to this time. He was a successful partner to Cyrus Field who has the credit of laying the first cable across the Atlantic. It is true Mr. Field had the money, but Peter Cooper had the brain, and it developed soon after the cable was laid that he became the President and General Manager of the Atlantic Cable Company. This com-

pany through the efforts of Peter Cooper brought the civilizations of the world into communication instantaneous and reliable.

His conception of a railroad coming in competition with water traffic led him to make the statement that he would give the world a locomotive that would travel at least thirteen miles per hour, and pull a half dozen coaches or cars, he made an ordinary tank in which to generate steam, took two musket barrels, attached them to the tank, and then into the cylinders, and conveyed the steam through these gun barrels into the cylinders, and thus produced the power which turned the wheels of the Baltimore & Ohio Railroad. This was the first competition to water traffic in this land of America. Peter Cooper's energy would not permit him to be satisfied with the accomplishment of one thing. He saw the great need of a free public school system and when he advocated the idea of establishing such a system he met with ridicule and much opposition. He took his entire fortune and built what is known as the Cooper Union. This school has an enrollment of three thousand five hundred students. There are only three other schools in America that are larger than this school. I merely mention Peter Cooper as an example of well directed force and energy. We can all be Peter Coopers in principle, and while we cannot expect to accomplish as much as he did, we can contribute the very best service we have in helping and developing those about us.

Through the quotations I gave to you in the beginning of my address, I want to emphasize and maintain that the yesterdays are never as wonderful as the tomorrows, because, yesterday is neither more nor less than a dream to us; it has gone and passed from us with all its opportunities and privileges, and leaves us with its experiences; and a vision of hope that is always before us of tomorrow, and because of this hope that is within our souls the utilization of energy should bring about the determination to bring into the world an influence that will be felt and understood for the moral uplift of our fellow men.

Energy, whether it be physical or mental will make us what we want to be, shape the destinies of others, and will ultimately bring into the world a fraternal brotherhood of onward progress. There is a power in all we do and say, and in conclusion I desire to quote a poem which has in it literary merit and conveys this principle of energy more forcibly than anything I know of, it is called "Columbus:"

Behind him lay the gray Azores,
Behind, the gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said: "Now must we pray,
For lo! the very stars are gone,
Brave Admiral, speak; what shall I say?"
"Why say, sail on, sail on, and on."

My men grew mutinous day by day;
 My men grew ghastly wan and weak.
 The stout mate thought of home; a spray
 Of salt wave dashed his swarthy cheek.
 "What shall I say, brave Admiral, if
 We sight naught but the sea at dawn?"
 "Why, you shall say at break of day,
 Sail on! sail on! sail on! and on!"

They sailed and sailed, as winds might blow,
 Until at last the blanched mate said:
 "Why, now, not even God would know
 Should I and all my men fall dead.
 These very winds forget their way,
 For God from these dread seas is gone.
 Now speak, brave Admiral; speak and say—"
 He said: "Sail on! sail on! and on!"

They sailed. They sailed. Then spoke the mate,
 "This mad sea shows its teeth tonight.
 He curls his lip, he lies in wait,
 With lifted teeth, as if to bite!
 Brave Admiral, say but one good word:
 What shall we do when hope is gone?"
 The words leapt as a leaping sword:
 "Sail on! Sail on! Sail on! and on!"

Then pale and worn, he kept his deck,
 And peered through darkness. Ah, that night
 Of all dark nights! and then a speck—
 A light! A light! A light! A light!
 It grew, a starlit flag unfurled!
 It grew to be Time's burst of dawn;
 He gained a world; he gave that world
 Its grandest lesson: "On! and on!"

LOGAN, UTAH

Upton Sinclair tells this story about a school address he once made.

"It was a school of little boys," said Mr. Sinclair, "and I opened my address by laying a five-dollar bill upon the table.

"I am going to talk to you boys about Socialism," I said, 'and when I finish the boy who gives me the best reason for turning Socialist will get this five-dollar bill.'

"Then I spoke for some twenty minutes. The boys were all converted at the end. I began to question them.

"'You are a Socialist?' I said to the boy nearest me.

"'Yes, sir,' he replied.

"'And why are you a Socialist?' I asked.

"He pointed to the five-dollar bill. 'Because I need the money,' he said."—*Ladies' Home Journal*.



Ah! Wild Rose blooming by the rustic way,
Upon the hillside, or in meadows green,
Or by the falling stream and drenched with spray,
Where'er you grow, you still are Beauty's Queen.

Each year, within the shaded mountain dell,
The silken petals in the sunlight gleam;
That gift unto the rose, Ah! who can tell,
Sweet perfume as a dream within a dream?

But once you open to greet the rising sun,
And one short night you slumber through the hours,
Then drop the faded petals one by one,
Your life and reign are ended, Queen of Flowers!

HOPE.

A Baptist Minister and the "Mormons"

BY WM. A. MORTON.

A Baptist minister of Salt Lake City, some time ago preached a sermon, in which he said:

"Here we have the Latter-day Saints. They proclaim themselves peculiarly chosen men of God, who have re-established a lost religion. Would to God it had stayed lost. I have seen Latter-day Saints cursing, swearing, violating God's holy day. But they are saved because they are baptized into God's Church. All the ceremonial in the world won't wash away one sin."

Every Latter-day Saint who reads this extract will be astonished at the saying of this minister, and will wonder where he got authority for making such a declaration. From the day of its organization up to the present time, the Church of Jesus Christ of Latter-day Saints has never taught that people can be saved in the way in which this minister has described—by simply being baptized into the Church. We are personally acquainted with thousands of Latter-day Saints, and we do not believe there is one among them who entertains such an erroneous idea. If any Latter-day Saint believes that he will be saved in the kingdom of God just because he has been baptized, he is deceiving himself as badly as this minister is deceiving himself by believing that he can be saved in the kingdom of God without being baptized for the remission of his sins by an authorized servant of the Lord.

We do not believe that any member of the Church ever told this minister that Latter-day Saints believe they are saved because they have been baptized into the "Mormon" Church. We know the reverend gentleman never read such doctrine in "Mormon" literature. Where, then, did he get his authority for making such a statement? Nowhere. He simply said it in order to get a fling at the "Mormons."

This minister said he had seen Latter-day Saints cursing, swearing and violating God's holy day. Well, we have heard Baptists curse, swear, and have seen them violate God's holy day, too; and we would have just as good grounds for saying that these men believed they were saved because they had been baptized in the Baptist church as the minister referred to had for saying that Latter-day Saints who curse and swear and break the Sabbath believe they are saved because they have been baptized into the "Mormon" Church.

No good, true, faithful member of the Church of Jesus Christ of Latter-day Saints, much less one who curses and swears

and breaks the Sabbath, believes that he is saved simply because he has been baptized. We have been taught better things. We know full well that the only way by which we, as well as the rest of mankind, can be saved is by believing on the Lord Jesus Christ; by accepting him as our Lord and Savior; by obeying all his commandments, including baptism by immersion for the remission of sins; by conforming our lives to his divine will; and by enduring to the end. If our friend knows of anything else that is necessary to salvation let him tell us, and we will gladly accept it; for eternal salvation and exaltation in the kingdom of God is the one thing above all others that we most earnestly desire.

"You might as well baptize a bag of sand as baptize a man who has not repented of his sins." This is the doctrine advocated by the Prophet Joseph Smith and published to the world. Are we to infer that such doctrine has led Latter-day Saints to believe that all they have to do to be saved is simply to be baptized? Enough.

There is another part of the minister's sermon to which we wish to devote a little attention. It is the wish he expressed that the religion taught by the Latter-day Saints, and which we maintain had been lost to the world for ages, "had stayed lost." No doubt there are many ministers in the world who wish the same thing. We are not at all surprised at such an expression, for we know of nothing that has troubled the ministers of Christendom more than "Mormonism." It has revealed the falsity of their creeds and the absurdity of their claim to divine authority, as nothing else has done. It is recorded in the scriptures that when the birth of the Messiah was announced, "Herod and all Jerusalem were troubled." People in those days were as sorely troubled over the announcement of the birth of the Savior as were sectarian ministers in these days at the announcement of the birth of "Mormonism." The same spirit troubled both. But notwithstanding the efforts that were put forth to destroy the Messiah, his life was preserved, and he grew up and fulfilled the great mission his Father had assigned him.

It has been the same with "Mormonism." Notwithstanding all Christendom has been arrayed against it; notwithstanding all that has been done to exterminate it, it has been miraculously preserved; has spread abroad into the nations of the earth; has delivered tens of thousands of people from error and superstition; has liberated thousands from oppression and poverty, and brought them to a land of liberty and plenty, yea, "a choice land above all other lands;" it has established in the desert commonwealths which have called forth the wonder and admiration of even its bitterest enemies. All this our ministerial friend wishes had never taken place. In his wish, that the religion restored by Joseph the prophet had stayed lost, he virtually wishes:

1st. That the heavens had remained sealed, and that there had been no more revelation.

2nd. That the Father and Son had remained in the heavens, that men might continue to doubt the existence of God, and remain in ignorance concerning his personality, his character, etc.

3rd. That the Book of Mormon had never come forth, so that the world might have remained in ignorance of the origin and history of the great and mighty people who once inhabited this land.

4th. That John the Baptist had not appeared to Joseph Smith and Oliver Cowdery, revealing to them the true mode and object of baptism, and restoring the authority necessary to officiate in that sacred ordinance.

5th. That the angels Peter, James and John, had not come to these men, restoring the higher priesthood and the authority to reorganize the true Church of Christ on earth.

6th. That Moses had not come with the keys of the gathering of Israel from the nations of the earth; that the thousands of people who have gathered to Zion might have remained in Babylon, partaken of her sins, and received of her plagues.

7th. That Elijah the prophet had not come, in fulfilment of the prophecy of Malachi, to turn the heart of the fathers to the children and the heart of the children to their fathers, lest the earth be smitten with a curse.

All these, as we have said, our Baptist friend wishes had not taken place. But, thank God, they have taken place, and His name be praised that the power of mortal man could not prevent it.

She Smiled

She smiled as only angels can,
 As sweet, without a guile;
 Where'er I've been in all the land,
 Ne'er saw I such a smile.

Her eyes were blue, just like the sky,
 So good, and true, and mild,
 That angels jealously would vie
 With this most lovely child.

Oh! sweetest child, where'er you go
 May holy angels guard your feet,
 May God in heaven keep you so
 Forever, pure and sweet.

Faith and Works

BY J. C. HOGENSON, OF THE STATE AGRICULTURAL COLLEGE

Mr. Neal Dow, one of the great temperance workers of the United States, has this to say on success in life :

"The key to success in any department of life is self-denial. This means living with reference to the future and not for the pleasure of the moment. Idleness, laziness, sensual indulgence, involving wasteful expenditures, come from lack of self-denial. Industry, promptitude, economy, followed by thrift, stick-to-it-iveness, and a successful career, come from self-denial. Those fail in life and must ever fail, who lack self-denial. Drinking, smoking and other bad habits all come from lack of self-denial. If a man, young or old, lives for present gratification, he cannot have a successful future. If one desires that, he must aim for it, keep his eye fixed upon it, work for it, and avoid everything that will hinder him in the pursuit of it."

As faith without works is dead, so success without works cannot be attained. Success will come to you if you are willing, as the song says, to :

"Put your shoulder to the wheel, push along ;
Do your duty with a heart full of song,
We all have work, let no one shirk,
Put your shoulder to the wheel."

There is an old saying that "God helps those who help themselves." I believe that this is true, and that God expects us to do all that we can for ourselves, and when that has been done, he will help us along still farther. God has planted in the heart of every one a liking for certain knowledge or for a certain vocation, and if that knowledge is attained or that vocation followed, that person can become more apt than can a person who has no such liking for that work. Some men become good lawyers because they like the work, and with that liking they have combined faith and work. The same is true of every other profession and vocation in life. A successful physician must know the anatomy of the human body. He must know the intricate workings of every organ and part of the body. He must know the herbs and medicines that will act either favorably or unfavorably upon every organ and part of the body. He must know the various diseases and how they affect the different parts of the body, and how to treat them. When he

has acquired that knowledge, God expects him to use it, and he can do so thousands of times more successfully than can a person without such knowledge.

When a person is sick, and it is doubtful what is the matter, or what to do, I believe the Lord expects us to show our faith by our works, and call in one who has especially prepared himself for such work.

The good book says: "Is any sick among you? Let him call for the elders of the church, and let them pray over him." This should always be done, as it shows our faith in the Gospel of Christ, and I am of the opinion, too, that with that faith we should in many cases also show our works by calling in a competent physician.

You would not think much of a man who, when he was out of work, sat at home and prayed for work, yet never went out to hunt for it. He would probably sit there a long time before work would come to him, when if he had shown his faith by his works, and had gone out to look for work he could soon have found it. So I believe that God expects us to help ourselves as much as lies in our power, and then, when we have done that, he will be much more willing to help us.

Let me close with a quotation from one of our Sunday School hymns, "True to the Faith:"

"Shall the youth of Zion falter
In defending truth and right?
While the enemy assaileth,
Shall we shrink, or shun the fight? No!

"True to the faith that our parents have cherished,
True to the faith for which martyrs have perished,
To God's command, soul, heart and hand,
Faithful and true we will ever stand."

So let us always stand faithful and true, helping ourselves to the good things God has given us, keeping our shoulder ever to the wheel of progress, in the advancement of God's work, and thus show to our Father in Heaven and to our fellow men our faith by our works.

LOGAN, UTAH

He was out with his best girl, and as they strolled into the West-End restaurant he tried to put on an I-do-this-every-evening kind of look. When they were seated at a table a waiter approached them.

"Will monsieur have a la carte or table d'hote?" he asked.

"Both," said the young man, "and put plenty of gravy on 'em."—*Tit-Bits.*

Midnight on the Desert

BY J. E. HICKMAN, A. M.

'Tis mid-night's restful hour. The Desert's withering breath is cooled and softened into a gentle evening zephyr. It comes like a benediction to the Desert's children and the passing stranger. There is no whirl of myriad insect life, no call from the night-bird, no baying of the distant watch-dog; for the children of the Desert are few, and they are resting from the day's sweltering heat. The night is as silent as a tomb. The only sound comes from the munching of my tired horses. Night's blue curtain is drawn snugly down over the western horizon. The plain is lurid in the moonless air. The mountains are too far away to be beetling in their heights, yet near enough that their dark silhouettes jut out like sentinels into the blue canopy.

From without the darkness, away on the mountainside, comes the lonesome, yet startling cry of a wolf,—the Arab of the desert, It was a tenor solo. Then from the hundred voices, coming from every direction, rang out a coyote chorus. Some voices were filled with sadness, long drawn out and wailing; others with tones short and tremolo; still others were sharp and breaking, with a complaining element running through every cry. It was their mid-night hymn of praise to the Spirit of the Desert.

This lasted for only a few minutes, and closed as suddenly as it began. Again solitude reigned. Never before had the lonesome howl of a roving wolf filled me with such grandeur. My soul was lifted into the realm of the sublime, for I had heard primitive nature, in the language of creation's mourn, uttering her wild emotions.

Lifting my eyes, and sweeping the heavens with my vision, I beheld the stellar universes of God. Some of the stars shone with splendid brilliancy, while others just trembled into sight, like some faint wave struggling to reach a far off land, and dying as it touches the shore. Still beyond lay the Milky Way whose dust-like path is made of myriads of glowing suns. I longed to read the book of night and interpret its hidden mysteries. I thought of that celestial world, enthroned somewhere away off in the galaxies of stars, which holds in rhythmic harmony the unnumbered worlds. I could conceive of the vibrant force of Elohim's will, being sent throughout the etherial deeps, carrying his message to beings whose souls were attuned with his eternal fiat. Feeling all this, and more, I cried, "O God, put me in harmony with the Infinite."

SERMONETS

There are men who have been good all their lives, but have never done much good.

Never pull yourself up by trying to pull somebody else down. You are sure to get a worse tumble than the other fellow. Besides, it's wrong.

Join the M. I. A., the Sunday Schools and Prof. J. H. Paul in creating a public sentiment looking to the protection of bird-life in our mountains and valleys. Birds are among the best friends we have.

When we are tossed into dark corners and thrown into exceedingly hard conditions, yet evidently required to do as excellent and productive work as when we enjoyed greater advantages, our wisest course is to labor on and sing.

Roger Bacon said: "If I might control the literature of the household, I would guarantee the well-being of the church and state." Dr. George H. Brimhall says: "More yellow streaks are put into men by reading yellow literature than were ever born in them."

What a man says in meeting does not always count; but if the old dog and the cat follow 'round after him, purring and laughing when he stoops to stroke them, you can depend upon it that he has lots of good streaks about him, streaks that make him a man you can trust.—*Farm Journal*.

The number of automobiles in actual use in this country will this year very likely reach the grand total of 1,000,000, valued at about \$1,000,000,000. The figures give a startling idea of the stupendous growth of the automobile industry in the past few years, and of the change it has wrought in our national life.

There are three good reasons why a boy or man should not use tobacco: (1) it is against the counsel of the Lord; (2) it is a waste of means and precious time, and (3) it is a serious injury to his physical body. I will not take my hat off to a person who sucks a pipe or cigarette. I think the smoker should be made ashamed and contemptible in the eyes of men.—*President Joseph F. Smith*.

IN LIGHTER MOOD

"Well, Pat," said the doctor, "I hope your master's temperature is lower this morning than it was last night."

"Well, sur, that's hard to till, sur," replied Pat.

"Why?" said the doctor, smiling.

"He died this mornin', sur."

CORNERING HER.—Little James, while at a neighbor's, was given a piece of bread and butter, and politely said, "Thank you."

"That's right, James," said the lady. "I like to hear little boys say 'thank you.'"

"Well," rejoined James, "if you want to hear me say it again, you might put some jam on it."—*New York Mail*.

The German proprietor of a Brooklyn delicatessen store has got far enough along to pun in English. A writer in the *New York Sun* reports the fact.

Hanging in the window of the little shop is this advertisement:

"The Best You can do is buy our Wurst."—*Youth's Companion*.

Spelling reformers are not without a sense of humor, else their task would be burdensome. Prof. Brander Matthews said, at a meeting of the reformers, "A friend recently told me that no self-respecting hen would lay an egg with one g, and that no self-respecting cat would ever begin to purr with one r. I answered that, on the other hand, no self-respecting hen would ever stand on a leg with two g's, and that no self-respecting cat would allow any one to stroke its fur with two r's, and my argument squelched him."—*Youth's Companion*.

A Washington man one day went out of town for a day's fishing, taking a luncheon with him. When he had reached the stream where he intended to enjoy his sport he discovered that he had dropped his luncheon somewhere on the way. He hastened back to look for it. Presently he met a burly darky, who seemed very well pleased with himself, and who was in the act of brushing crumbs from his lips with his sleeve.

"Did you pick up anything in the road as you came along?" asked the Washingtonian, with a suspicious glance at the negro.

"No, sah," promptly returned the colored man. "I didn't pick up nothin'. Couldn't a dog hab found it an' et it up?"

The Gospel to the Lamanites

BY REY L. PRATT, PRESIDENT OF THE MEXICAN MISSION

IX—Hope for the Lamanites Almost Gone

The Spanish conquerors, in their conquests, went forth with the sword in one hand and the cross in the other, and they considered that they were doing God's will by waging a holy war, as well as a war of conquest. They were as zealous to convert the subjects of the empires they encountered to the Catholic church as they were to make them political subjects of their king. Their right to conquest might be said to have been granted to them by the Holy See, and with it came the obligation, in their minds, to save the souls of those conquered from eternal perdition, by bringing them into the church, whether by fair means or foul.

The Inquisition, the abominable scheme that has done more to retard human progress than any other ever inspired by the devil and put into practice by his agents here on earth, was brought to bear in all its horrors to force the conversion of the conquered race. Thousands of those of spirit met with the most horrible deaths, at the hands of their cruel torturers, rather than renounce their own religion and accept that of their hated conquerors. But the pressure brought to bear was too great for the nation in general, and resulted in their conversion, which, though compulsory, has been none the less lasting, for even to this day the power of the Catholic church is almost supreme in the hearts of the people that received it under the iron pressure of the Spanish conquerors.

With their lands in the hands of the rich, privileged class, descendants of the adventurous Spanish conquerors, and their souls and consciences in the hands and at the mercy of that great and abominable church, the whore of the whole earth, seen and spoken of by Nephi, the Lamanites of today are indeed in a pitiable condition. Robbed and exploited and made slaves of, by the former, they are none the less robbed and exploited by the latter. Not an ordinance nor a rite of their religion is administered unto them without they pay the officiating priest for the performance of it. The priest will hold over them the horrors of the awful hell into which their children will be hurled unless they are baptized, but will persistently refuse to perform the ordinance unless the baptismal fee is forthcoming, even from the poorest and most

humble. The same may be said of marriage, and of the performance of the last, sad rites for their dead. I have known priests to refuse a resting place in the burying grounds of the church, outside of which no true Catholic would think of burying his dead, to those whose relatives could not raise the money necessary to pay the priest for performing the rites of the burial. The people are taught to be doubly sinners by being made to believe that if they can only get the necessary money together to pay the priest, there is no sin for which they cannot obtain forgiveness, and that, too, no matter how many times it may be repeated. They are taught to make great pilgrimages to little chapels and churches, away off in remote parts of the country, where some saint is supposed to have performed some miracle, or where the Savior is supposed to be buried, and that by so doing they gain divine favor, and get absolution from all their sins, past, present, and future; provided, they take enough money and candles along with them as offerings to the saint or Savior. I have seen whole families go hundreds of miles, bare-footed and in rags, carrying costly wax candles, sometimes weighing eight or ten pounds, and which, in many cases, represent the value of all their earthly belongings that were sold before they left home to buy these same candles to burn at the shrine of the saints in whose honor they are making the pilgrimage. The candles are lighted at the shrines, all right, but trust to the priest in charge of the church to see to it that they are not burned up there, because wax is costly and valuable, and these candles may be sold to other pilgrims who may want divine favor, and the coffers of the priests may be the fuller because of the oft-repeated selling of the same candle. All of these are only means by which the church drags out of the poor victims what the landholders have not been able to squeeze out of them; and, as a result, they are a people so bowed down, so trodden upon, and so *smitten* by the Gentiles, that they have almost ceased to hope.

This brief description of conditions that have existed and that do now exist, in Mexico, may be said to describe very well conditions throughout all Latin America.

X—Scattered and Smitten by the Gentiles

History records that at the beginning of the conquest of the proud Incas of Peru, by the Spaniards, under Pizarro, they numbered six millions, and that fifty years after the conquest there had perished, according to a canon gotten up by the order of Philip II, in the year 1580, more than two millions of the Indians of that empire. "When Peru gained her independence," says a reliable historian, "she had lost nine-tenths of her inhabitants. Of the six millions that she had at the coming of the Spaniards,

according to a census taken at the order of Viceroy Gil y Lemos, in the year 1795, there only remained six hundred and eight thousand, eight hundred and ninety-nine."

The kingdoms of Guatemala, comprising most of what is now known as Central America, had a population, at the coming of the Spaniards, of over three millions of people, and, according to a census taken in the year 1810, there only remained, of the native population, six hundred and forty-six thousand seventy-six souls. It is said by good authority (Antonio Batares Jauregui, *Autor de Los Indios, Su Historia y Su Civilizacion*) that at the end of the eighteenth century, the native people, of the countries of America that had been conquered by Spain, had been reduced to one-tenth their number at the coming of the Spanish conquerors.

The Lamanites were the kings and rulers of the whole of the Americas, but oh, how literally have they been "scattered and smitten by the Gentiles!" Today they are a smitten and an orphan people "counted as nought" by the Gentiles; brought so low that they have even forgotten their past glories. A race without spirit, because they have lost all hope; yes, you might say, even their desires for liberty! Utterly crushed and broken in spirit, in utter abandon, they have given themselves up to die rather than live, if they only could, but alas, death, it seems, could not come to relieve them of their terrible afflictions, so they have carried them with them through near four long centuries of agonies.

It is said of the Arab that when he discovers that his faithful camel, that has carried him across the desert, has lost its strength and that its last hour has come, he draws from his belt his long dagger and drives it into the heart of his faithful beast as a reward for its faithful services. But in America there is another custom: When the tired horse cannot take another step over the parched and sandy desert, he is left behind, abandoned in that horrible solitude, to die of hunger and thirst, with the hungry vultures swishing over his head, scarce waiting till life is extinct to begin their horrid repast.

Such has been the fate of the Indian. As a race, he has had no dagger-thrust to end his suffering and misery, but instead four long centuries of heartless persecution and degradation at the hands of his enemies, until now, reduced to one-tenth of what he was at the coming of the Gentiles to smite him, he is abandoned by them, as it were, to die of hunger and thirst and be devoured by vultures.

Could we wish for a more literal fulfilment of prophecy? Are there any yet who could wish to see this people brought to a lower level; or see them reduced to a smaller remnant of the great people they once were; or see them more hated, stripped, and peeled, and crushed by the Gentiles, than they have been, and in reality are, even till this day?

As for me, I answer, no ; but my constant prayer to the Lord is, that he will hasten the day when these conditions shall cease, and when the glorious restoration and redemption promised this people shall come.

XI—Redemption Foretold

From a natural point of view, it would seem that it is the fate of the Indian, as a race, to be wiped out, and become extinct ; and such would be the case should conditions continue with them much longer as they have existed since the coming of the Gentiles among them. With nine-tenths of them gone in less than four centuries, it is easy to see that it would not take long for the other one-tenth to go at the same ratio.

But hope for them lies in the fact that the same God who, through his prophets, foretold these very conditions, has also foretold, through them, that he would not permit the utter destruction of his people upon this continent, at the hands of the Gentiles.

Nephi speaks as follows (I Nephi 13:30-31) :

“Nevertheless thou beholdest that the Gentiles who have gone forth out of captivity, and have been lifted up by the power of God above all the face of the land, which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father, that his seed should have it for the land of their inheritance, wherefore thou seest that *the Lord God will not suffer that the Gentiles will utterly destroy the mixture of thy seed, which are among thy brethren;*

“Neither will he suffer that the Gentiles shall destroy the seed of thy brethren.”

XII—Redemption through the Gospel

What joy must have filled the heart of Nephi, as he beheld through the prophetic visions of his mind, after having seen in vision all that was to befall his seed and the seed of his brethren, that the Lord would in time be merciful to the remnant of his seed and that of his brethren, and that, notwithstanding all that he would permit to come upon them, he would not permit their total destruction at the hands of their oppressors. And O, how his heart must have swelled with joy and thanksgiving when he beheld that not only would they not be destroyed, but that the glorious gospel would in time be brought unto them in its fulness, and that, of the scant remnant that would be left, many would accept the truth and be redeemed from their fallen condition by it ; after centuries of spiritual darkness among them, to see that the light of the true gospel was again to shine in their lives and guide them, through paths of truth, to life eternal ; to behold the grafting

in, through the fulness of the Gentiles, of the natural branches of the olive tree that should be broken off, as so beautifully spoken of by him in I Nephi 15:

"Behold, I say unto you, that the house of Israel was compared unto an olive-tree, by the Spirit of the Lord which was in our fathers; and behold are we not broken off from the house of Israel? and are we not a branch of the house of Israel?"

"And now, the thing which our father meaneth concerning the grafting in of the natural branches through the fulness of the Gentiles, is, that in the latter days, when our seed shall have dwindled in unbelief, yea, for the space of many years, and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fulness of the gospel of the Messiah come unto the Gentiles, and from the Gentiles unto the remnant of our seed:

"And at that day shall the remnant of our seed know that we are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to a knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore they shall come to the knowledge of their Redeemer, and the very points of his doctrine, that they may know how to come unto him and be saved.

"And then, at that day, will they not rejoice and give praise unto their everlasting God, their rock and their salvation? Yea, at that day, will they not receive the strength and nourishment from the true vine? Yea, will they not come unto the true fold of God?"

"Behold, I say unto you, Yea; they shall be remembered again among the house of Israel; they shall be grafted in, being a natural branch of the olive tree, into the true olive tree;

"And this is what our father meaneth; and he meaneth that it will not come to pass until after they are scattered by the Gentiles; and he meaneth that it shall come by way of the Gentiles, that the Lord may show his power unto the Gentiles. * * * * *

MEXICO CITY, MEXICO

["The Double Mission of the Gentiles" will be treated in the next number.]

Once upon a time a child who was asked upon an examination paper to define a mountain range, wrote, "A large-sized cook stove." The same method of reasoning seems to go with older growth. A recent examination paper at the Sheffield Scientific School at Yale contained the question, "What is the office of the gastric juice?" And the answer on one paper said, "The stomach."—*Current Opinion*.

"Joseph Smith, Jr., as a Translator"*

BY ROBERT C. WEBB, PH. D., A NON-"MORMON"

The latest manifestation of anti-"Mormon" enthusiasm has been Dr. Spalding's symposium on the merits of Joseph Smith's claims as a translator of ancient languages. Although conducted with every last appearance of fairness and good-feeling, it evidently had as its sole object to help the "Mormon" people to see the errors of their beliefs, on the theory that, having so seen, they must become "like the rest of us." Thus, although the Bishop is above repeating the vulgar and un-Christian attacks on the character of Joseph Smith or of his ancestors, and is also too honest to give further currency to the vile lies and slanders against the Latter-day Saints, both of which are sadly too familiar in missionary literature, he seems to assume, with sublime simplicity, that the "Mormon" people will rush in eager jostling crowds from out of the shelter of their Church, because a few selected scholars have declared, as scholars are very liable to do in such cases, that Joseph Smith's professed translations of a few ancient drawings are not wholly in accord with their present standards of knowledge.

The Bishop concludes his 17-page scholarly criticisms with the following joyous climax: "It is in the belief that the honest searchers for truth among the Latter-day Saints will welcome the foreword to his 8¼-page anthology of opinions of authoritative scholars, and, if necessary, courageously readjust their system of belief, however radical a revolution of thought may be required, that the . . . judgments of the world's greatest Egyptologists have been ascertained." All this should happen because, as he has already asserted, "If . . . the translation of the 'Book of Abraham' is incorrect, then no thoughtful man can be asked to accept the Book of Mormon, but, on the other hand, honesty will require him, with whatever personal regret, to repudiate it and the whole body of belief, which has been built upon it and upon the reputation its publication gave to its author."

Sadly for him no part of the original text of this book, whatever that original may have been, is available for examination by scholars, or any other persons. Consequently, if any Latter-day Saints are led into following the suggested program, it will be solely because they accept the very forceful

sylogism, "Since Joseph Smith did not know the picture of God Anubis from an 'idolatrous priest,' nor Abraham from a picture of God Osiris, he knew nothing at all, and is a wholly discredited guide in matters religious or otherwise." Such a method of reasoning, if followed to the letter, would soon dispeople all churches whatsoever, and the perennial "Mormon" problem would cease from troubling.

However, the Bishop has suggested a line of investigation, which should be followed to its logical conclusion, and discussed from all angles, in order that "honest searchers after truth" may miss no possible opportunity to "re-adjust their system of belief." He has suggested in all apparent honesty sundry difficulties which, in his mind, evidently constitute real obstacles to a childlike faith. These should be removed, if possible, by a proper handling of the subject, which, through misapprehension, undoubtedly, he has mishandled.

Since the originals of the two works which Joseph Smith claimed to have translated from ancient languages, have disappeared, precisely as did the Aramaic originals of the Synoptic Gospels, from which the Greek translations were evidently made, and the tables of stone received by Moses from the hand of God, how can we explain the very real difficulty which has emerged in the mind of Dr. Spalding? Is there any way in which we can form an honest conclusion on the merits of the Prophet's abilities as a translator? Curiously enough, there is, and in following it, we have nearly as sure a method of coming at the truth as if the papyrus of Abraham and the golden plates of Mormon were available for expert examination.

If there is any truth in the accepted accounts, the Prophet followed no ordinary method in his work as a translator. In rendering into English the Book of Mormon, at least, he claims to have been guided by the 'gift and power of God,' whose approval also crowned the completed work. Claims to such assistance are, of course, easy to make, but difficult to justify. Consequently, there is nothing remarkable in the fact that Smith's assertion in this line has been railed at and ridiculed ever since it was first uttered. It is only just to remark.

*From the *Deseret News*, March 29, 1913.

however, that Joseph Smith's professed work as a translator was only a part of his total significance—from some points of view, even a nearly negligible part—since in all his life-activities he claimed this same special divine guidance, and in some matters even exceeded his reputation as a translator.

A WONDERFUL CHARACTER.

On any theory we may adopt, Joseph Smith was a wonderfully many-sided character. His reputation does not stand or fall with judgments on any one of his many lines of activity, although all must be judged on a common standard. Failure to recognize this fact has been a serious error in nearly all attacks from the myth of Solomon Spaulding's authorship of the Book of Mormon, to the blunder of Bishop F. S. Spaulding's pamphlet on the Book of Abraham. Even with the destruction of his reputation as an author, or translator, there is still a large and healthy body of difficulties. The problem of how a person reputed an ignorant and unprincipled charlatan could originate so splendid an organization as the Mormon Church, or formulate so consistent a body of doctrine as is the theology of that Church, is still to be settled. Ignorant charlatans seldom go to so much trouble in such matters, even when they have the native ability to do large things. Nor are matters much assisted by claiming as have some, that Brigham Young, "a really great man," deserves the credit for the Church organization and the theological system. President Young was, indeed, too great a man to follow with childlike faith the leadership of one who added transparent fraud to defects of other varieties, and to give that other invariable credit for the things he himself is stated to have done.

The enthusiastic devotion to Smith of his early followers, many of them, like Young, Woodruff, Taylor, Kimball, the Pratt brothers, and a score of others, men of strong character and high native ability, is remarkable, when we consider that it has continued apparently unchanged for three generations, and more. By the dictum of Gamaliel, quoted with apparent approval in the Book of the Acts of the Apostles, such consideration is something of a bar to the conclusion that Smith was a mere vulgar charlatan, as his critics insist. Again, when we find force and ability coupled with ambition, as in the person of Sidney Rigdon, the fact of consistent adherence to Smith's claims, through all vicissitudes, even to the end, is no other than significant. Men of the Rigdon type are liable to turn against and ex-

pose charlatans, but Rigdon never denied his belief in Smith's claims, nor attempted to "expose" him. In fact, like hundreds and hundreds of others of Smith's disciples, Rigdon was willing to suffer, and actually did suffer, all extremes of persecution for the sake of his belief in these same teachings, and until a late period, for the sake also, of his devotion to Smith as a man.

The deeper one studies the history of Joseph Smith, and the Church founded by him, the more surprising it seems that, on the assumption that he was an unmitigated charlatan, someone did not expose him thoroughly. We hear perennially that the three witnesses of the Book of Mormon all apostatized at a later period. The people who make this statement always carefully refrain from adding that two of the three crept back to the shelter of the Church, just previous to their deaths—rather a peculiar preparation for the "change," if their original testimony was false—and, that the third founded a sect of his own, in which the Book of Mormon was placed only second to the Bible, as a standard of belief. In this matter the testimony of the three witnesses on the origin of the Book of Mormon appears to have been founded in some real conviction at the start.

Furthermore, even if all this be delusion, Smith was no shirker. The path of the Prophet was none too smooth. Almost any charlatan would have broken down utterly before the terrific assaults which he had to face; properly considering the price of endurance too high, for the sake of any advantages to be had in persisting. Let us hear of any demonstrated charlatan in history who was willing to brave martyrdom as a consequence of persisting in his charlatanry.

JOSEPH SMITH SINCERE.

Apart from the wonderful magnetism of Smith's personality—which moved even so conservative and cool-headed an observer as Josiah Quincy to suggest that he might reasonably be called the most representative great man of his century—a dispassionate study of his utterances reveals indubitable sincerity of conviction; also, evidence of genuine contributions to human thought and aspiration in several notable particulars. The time will come when it will be a recognized shame for any intelligent man to give further currency to the miserable abuse that has been heaped upon his memory. A man who could instill such a measure of enthusiasm into men and women, as would render them willing to endure even the extremes of indignity and injustice, could have exercised nothing other than a real and vital religious influence, whether mistaken

in its fundamental assumptions, or not, and demands to be so considered at the hands of all scholarly and candid students. In view of these facts, the fatuous absurdity of the notion that a demonstration of errors of judgment or scholarship—even when indicated by the "world's greatest Egyptologists"—can suffice to obliterate such a figure as Joseph Smith, is only too sadly evident.

According to claims, Joseph Smith was a "translator" in the broadest sense of the word "translate," one whose function it is, in the words of Webster's Dictionary, "to carry over from any form or mode of expression into another; to interpret into another medium, as for making more tangible, useful, comprehensible, or the like," and, in this sense, to be God's chosen vehicle for restoring the Gospel in its fullness, for the salvation of mankind, spiritually, personally and socially.

Supposing for the sake of argument, as seems to be fashionable, nowadays, that God should really undertake to restate his will to mankind—and to our merely human understanding it might seem "almost time"—in brief, to solve the world's many difficulties in the light of supernal wisdom, what things would one hope, nay, expect, reasonably, to find illuminated? We need scarcely hesitate to say that, among such matters, some of the following should be included, since they are the things that are the sorest occasions of doubt and perplexity among us. We should expect some sane and practical methods of solving the problems of righteousness, and inequalities in human society touching property, opportunity, health and happiness, of securing just and equable cooperation, instead of the dissociation and rivalry—the treading-down by the strong and crafty of the weak and the "poor in spirit," which beget the multitudes of problems in a social order, professedly infiltrated with the Spirit of God. We should expect to be shown effective ways in which vice, intemperance, poverty, and other social blights might be done away, and the temporal condition of mankind improved. We should expect to derive some notion of a way in which the love of man for man could be made a practical reality, instead of an academic theory, as at present, and in which religion could be brought into the relations of daily life, instead of continuing an incidental embellishment for Sundays and holy days, without particular significance at other times, either in the speech or conduct of too many "believers." We should expect, in fine, some intelligible and rationally be-

lievable explanation of the relations between the human soul and God; of the nature of justification and salvation; of the love and justice of God, and of the points in which his "glory," so much talked of and so little clarified, may be achieved in his relations with mankind; in brief, some scheme of theology worthy to be called "rational," according to the standards adopted by the wisest among us. Such things as these would certainly be made clear to us, if the message of the New Testament was repeated and restored.

When we consider the gravity and insistence of the social, moral and economic problems of the present day; the total inability of current sects and moral societies to meet and solve them; the hideous conditions of life manifest everywhere under the institutions of our dreadful civilization; the amazing indifference and complacency of numerous "good people," modern microscopic replicas of Nero fiddling while Rome burns, one might almost be inclined to ascribe a "divine mission" to anyone who should suggest even a theory, possessing the barest rudiments of practicable relief.

If Joseph Smith made any approximations to solutions in these matters, it is entirely reasonable to assert that, at the very least, he apprehended the world's needs and made honest and able efforts to meet them. If it can be shown that any of his acts or words serve to complicate the discrediting of his claims to divine guidance, in any extent or degree, or that it may be rationally held that he interpreted or translated God's will and purposes better than they were understood before, his claims to similar direction in the translation of ancient languages seem far more worthy careful consideration. An investigation along this line summons a variety of evidence more relevant to the discussion than even a demonstrated ability to decipher the meaning of a few poor Egyptian drawings: also, it rules out of court the bickerings of already prejudiced scholarship.

Joseph Smith was eccentrically peculiar in one point—he made a distinct effort to justify his claims to a divinely-appointed mission in the world. Many excellent and earnest men have founded sects and churches, each professing to be the restored perfect form of Christianity, but virtually all of them have confined their efforts to revising forms of doctrine, ordinance and polity, with never a thought of making human life in this world better or happier, except through the presumed automatic influence of their new institutions. Con-

sequently, when Joseph Smith, making this same claim, announced in effect, that the test of truth is its ability to redeem the total man, here as well as hereafter, he showed himself the type of a new, and, perhaps, worthier and wiser class of innovator. When, in addition to this, he promulgated the details of an organization eminently calculated to embody his ideals, he displayed the added virtue of consistent intelligence.

JOSEPH SMITH NO THEORIST.

Joseph Smith was no mere theorist. His mind was eminently practical, evidently seeking always to treat actual necessities with operable remedial expedients. Had his lines fallen in a public career, he might have gone down in history as one of our greatest statesmen. Thus, in the foundation of his over-hated Church, he displayed a consistent genius for organization and government that has baffled the best-conceived plans of enemies, bent on undoing his work, during three generations, and half of a fourth. That Church still rears its rugged head, like some old bull of a herd of buffalo, which defies the wolves and jackals, and may not be pulled to the ground for all the prowess begotten of the fury of their famine. Recognizing that the world's need of salvation is demonstrated in its errors and shortcomings, he evidently held that a really vital religious influence should operate to neutralize these, and that practical righteousness is a sign of inward grace. Furthermore, he showed a broad and sufficient grasp of the conditions of human life by discerning the cardinal sins of society—selfishness, rivalries, and pride—and attempting to achieve the propagation of the opposing virtues.

One of his earliest acts was the founding of the United Order, or Order of Enoch, so called from the antediluvian patriarch, held up as the highest type of the godlike life on earth, who with "all his people walked with God, and . . . dwelt in the midst of Zion." By the terms of this organization, each believer in the restored perfect Gospel, should deed his property to the Church, using and administering it thereafter as a stewardship for the common good; thus restoring the practice of the ancient Saints at Jerusalem, who "had all things in common."

This scheme of communism differed from all its predecessors and rivals in the fact that it proposed to regenerate society, and achieve an actual equality among men upon a distinctly religious basis. Smith's disciples were urged to make a common fund of all possessions, not merely

because of love to man, which is not always as powerful an imperative as, perhaps, it should be, but because that, in the good of humanity and of society, the highest service of God is to be achieved. Whatever, as often discussed by hostile critics, may have been the ultimate disposal of the property, thus devoted, is a matter which we need not pause to discuss. Whether or not, as unworthily alleged without proof, the authorities diverted it from its destined use, the significance of the lesson is not lost. Its sufficiency is shown in the fact that people could be persuaded to follow and obey its demands, as a part of religious duty, and then be ready for the even greater sacrifices demanded by the violence of their enemies.

The persecutions of enemies, as alleged, coupled with the innate selfishness of human nature, early compelled the discontinuance of the United Order; but it remains a clear and shining fact that Smith early recognized the fact that the "problems" of society, which still aggravate and perplex, may be met only by a solution distinctly religious. The neglect of sociological theorists to recognize this fact accounts in large part for the failure of their systems: the absence of an all-compelling enthusiasm for the good of mankind in current religious influences accounts for the rest.

Although, as an institution, the United Order failed of permanence, the spirit in which it was founded and the ideals which it embodied—fraternity, solidarity, co-operation—have been adhered to among the Latter-day Saints, as consistently as conditions have permitted. Their Church has always stood primarily for co-operation, as is evident to any candid student of their history, and the conviction that the principle of consecrated property must be established in practice before the in-coming of the Millennium is still held and taught among them.

When it became evident that the time was not yet ripe for the inauguration of the communistic order, the principle of temporal co-operation was embodied in the ancient practice of tithing, and the office of bishop, the administrator of temporal affairs, was established. It is a strong evidence at once of the earnestness of conviction among the Latter-day Saints, also of the vitality of influence in their Church, that the practice of tithing has always been consistently continued. The practice was long followed in England in the form of enforced levies for the support of the established Church, against the protests of very many people whose interests were centered elsewhere. It has also been attempted, it is said,

among some small and eccentric Protestant sects, and, in late years, has been widely recommended as the best available means for raising funds in some of the largest American religious bodies. That the Latter-day Saints alone have been able to maintain the practice of voluntary tithing, for the support of their Church and its activities, is a fact conspicuously in favor of any allegation of exceptional origin and character for them.

AN EFFICIENT ORGANIZATION.

It is probable, however, that no other religious body could possibly duplicate these results, since they seem to follow as a corollary to the peculiar and singularly efficient organization of the Church itself. A study of this organization in its entirety enforces the conclusion that it is not only an efficient engine, but one also well contrived and calculated for the accomplishment of the best results, moral and sociological. How its operation could be other than beneficent it would be difficult, indeed, to see. The ideal in the mind of its founder was undoubtedly in harmony with Paul's saying that the Church is to be a nation of "kings and priests unto God." Whether or not kings, in any intelligible sense, they are certainly priests, since by far the greater proportion of their adult male members hold the priesthood in some degree. This fact makes the Church and its affairs matters of common, even immediate, interest. Instead of leaving its vital concerns in the hands, exclusively or virtually, of a professional class, priestly or ministerial, it realizes the highest ideal of democracy, rendering the co-operation of all members actual and constant, while operating far better than any mechanism of the sort, as yet devised, to conserve the essential principles of their faith. The result of this arrangement is a two-fold advantage—that the Church is secularized, or brought into direct relation with the concerns of everyday life, and that the life of the individual and of society is very intimately associated with interests peculiarly religious. This follows because the Church, being co-extensive with the community, as in any given ward or stake, is the logical and actual center of all interests.

What is popularly termed the "slavish literalism" of the "Mormon" interpretation of the Scriptures prompts these people to expect and contrive for an actual realization in experience of the Pauline principle that "we are all members one of another." Should any of them reflect upon the principle, he would undoubtedly state that the

saying sets forth the inevitable fact at the basis of all human society, and that, consequently, all "members" might better be cared for and nourished—and in this Paul would doubtless have agreed—than allow to suffer and degenerate as among the "rest of us." Nor could any sane and informed thinker gainsay the assertion that the "Mormon" system had proposed one, even if not the only, solution of our ever-present social and economic "problems." Consequently, in a very real and effective sense, the general interest in the Church organization is reflected upon its individual members, and such assistance as any may need is readily forthcoming. In spite of the fact that many people in "Mormon" communities, as elsewhere, are in poor circumstances, there are few, if any, hopelessly indigent among them, and virtually none of these in such condition because of help refused by Church officers.

What other "Christian" body whatever even makes an attempt to secure employment for its unfortunate members? At once a very real and touching evidence of humanitarian activity of the "Mormon" Church is to be seen weekly, at least, in their official newspaper, which includes regular advertisements asking all who desire to employ any variety of classified labor to communicate with the office of the Presiding Bishop. Furthermore, from this office as a center there are constantly sent out to all wards appeals for positions for any and all who are out of employment. Also, this is done systematically, as a distinct branch of "business routine," not in obedience to any occasional and desultory impulse. There is no unctuous benediction and cold charity of "gentile" variety about this proceeding. It displays several of the familiar symptoms of true and practical benevolence. The ward bishop, combining the functions of pastor and leader, renders unnecessary the "scientific" methods of the so-called charity organization societies, with their insolent inquisitions into the private life-affairs of unfortunate people, and their ultra-judicious methods of distributing relief. Such procedures are probably inevitable in communities perverted by generations of so-called "Christian" mistakes and inefficiencies, but should be necessary nowhere. The "Mormons" do things better. Their bishops, as a regular part of their duties, inform themselves on the conditions and necessities of all persons in their wards. If, after acquiring this knowledge, they do not administer relief, the fault is in them, not in the system.

There can be no doubt but that the "Mormon" Church is the most perfect religious and benevolent organization that the world has ever known. To anyone informed upon its workings the various charges against it, and the criticisms made upon it by enemies must appear both absurd and unworthy. When we consider that it is wholly composed of the rank and file of those very people whom it is variously accused of oppressing, and that very many of these hold positions of trust and responsibility in its affairs, there is no more need of attempting to answer representations, which are certainly unintelligent, if not entirely disingenuous. Even if the "men at the top," as variously reported, wholly without respectable evidence, ever betray their trusts in any way, it is they whom we must criticize, not the organization. In such a case they would only be repeating the example so often set before them of using a splendid machine for a wrong purpose.

"MORMON" MISSIONARIES.

When we consider the power of the Church organization to bind men together in a very real bond of brotherhood, it is evident that any wholesale denunciation of its principles and operation must be based upon the assumption that a man cannot be a "Mormon" without also being an imbecile of the most hopeless description. One could seldom find a "Mormon" business man too much engaged to spare time to talk about his Church, and that, also, with a degree of enthusiasm and personal pride that reveals the genuineness of his interest. This is not the rule among "gentile" Christians; not even the clergy, unless we except the Catholic priesthood. Neither could such general interest be found elsewhere as would move the young men of any church to undertake missionary work—often attended with real dangers, even in these days of civilization and refinement—and to leave home for the ends of the earth, "without purse or scrip." Few even of the Protestant clergy who boast so loudly of the self-sacrifice and lofty ideals propagated by their respective sects, have ever been affected with an enthusiasm that would lead them to follow any such course, "for the spread of truth." It seems strange indeed that any body of people, evidently so sincere in their professions, so devoted to the cause of Christ, and so convinced of the necessity of His atonement, should be so constantly hectorred, lied about and menaced with the verdicts of complacent and contemptuous "scholarship," by the representatives of sects that are slowly but surely los-

ing their hold on the intelligence of the community, and could not by any possibility duplicate the smallest of the achievements of the much-hated "Mormonism." As a matter of fact the whole thing is simply the protest of inefficiency against superiority. The protests of the Protestant clergy against "Mormonism" are comparable only to the strike of the Scottish weavers at the first introduction of machinery: they saw that the new contrivances could do better work than could be done by hand, and proceeded to destroy them. As another example, we may quote the remark attributed to James Watt, inventor of the steam engine, when he heard that Richard Trevithick proposed to use high pressure boilers, which have made the modern efficient steam engine possible. "Such a man," said Watt, "deserves to be hanged." Evidently, even this great world-benefactor was jealous of the improvements made by his pupil and successor. How much more would the typical denomination be enraged at so efficient an organization as the "Mormon" Church, which gives real advantages to its members, bestows a vital form of faith in the rank and file, and utterly eliminates the "hired preacher."

At the present day the situation is clear and unmistakable, and will shortly be recognized by thoughtful sociologists, that, so far as professing Christianity is concerned, the issue is definitely marked as between "Mormonism" and Catholicism. There is no middle ground that contains the slightest hope for struggling humanity, because there is nothing sure and permanent. The sole refuge would otherwise be undenominational or "unbelieving" humanitarianism, which is leading in all the work for social and moral betterment in our great cities.

COLONIZATION ACTIVITIES.

Turning from this sad and sorry spectacle, we find yet other advantages involved in the organization of the "Mormon" Church, which we now see is wholly outside of and beyond anything that other bodies can hope to accomplish. Because the Church practically identifies social and spiritual concerns, the welfare of all her members is of vital concern to her officers. Thus, we find the widespread and continuous colonizing activities of these people efficiently assisted by the authorities. It is solely the influence of the Church in the affairs of everyday life that has made possible the effective co-operation of the people in the great systems of irrigation and reclamation that have made Utah conspicuous. No other influence in modern times, or in ancient times, so far

as we know, has operated so efficiently for the general good. To this fact all candid observers bear cheerful testimony. We could multiply examples here, but the following from a recent article by the Episcopal Bishop, F. S. Spalding, is typical and reliable. In an article contributed to one of his denominational magazines (*Spirit of Missions*, December, 1912) the Bishop writes as follows:

"The Dry Gulch District, of which Roosevelt is the center, is the 'Mormon' part of the reservation and that explains why it has made more progress than the rest of the country. The wonderful organization of the Mormon Church enforces a spirit of co-operation unknown in Gentile communities. Under these leaders in six years (for settlement did not really begin until 1906) the Latter-day Saints have constructed 223 miles of irrigating canals and lateral ditches at a cost of \$300,000, and they have today a debt of but \$30,000. Possibly the Gentile settlers secured better lands than the Mormons, but in their most promising sections they were unable to agree as to methods, and having spent on living expenses most of the money they brought into the country with them, are now in a precarious condition, existing on the hope that some day they 'will get water on their lands.'

"In the Church of Jesus Christ of Latter-day Saints, 90 per cent of the men are officers. The presidents and bishops are the leading business men. They are able to back up their business judgment as to the course to be taken with the influence they have as heads of the Church. They are well known to the higher authorities in Salt Lake, who are also both religious and financial leaders, and so are able to borrow from the bank on fair terms the needed capital.

"The system has its serious drawbacks. Many prominent Mormons do not believe in the Book of Mormon, the divine mission of its author, Joseph Smith, Jr., and his revelation in favor—under certain conditions—of polygamy, any more than I do. This form of hypocrisy is so general that it has become almost unconscious. When a man's whole business life is tied to an ecclesiastical system it takes a high degree of moral courage to deny the divine authority of that system and its beliefs. Besides, it is argued that all the churches are carrying along a lot of dogmas which are no longer seriously believed by their members, and it takes no greater effort to carry along Mormonism. But practically the system produces this good result: the leading Mormon officers are compelled to take a more helpful interest in the worldly prosperity of their poor brethren

than is taken by the wealthy and influential members of the other societies which profess and call themselves Christians. No doubt their Church influence gives them a chance to become rich themselves, but so far, in the Uintah Basin, the leaders in this system of ecclesiastical finance seem to have earned their reward."

The "serious drawbacks" mentioned by the Bishop form an excellent comment on his now famous Book of Abraham pamphlet. If this religio-economic system of the "Mormon" Church works so well, despite the disbelief of "many prominent Mormons" in Joseph Smith and his mission, why should the additional "disbelief" of sundry scholars, and wiseacres in general require "honest searchers for truth . . . with whatever personal regret, to repudiate the Book of Mormon and the whole body of belief which has been built upon it?" We have learned in these days of science that the judgment of truth follows upon experimental demonstration. If a system reputed false, on theoretical and traditional grounds, works so well in practice, the disbelief of "prominent Mormons" and "capable" scholars ceases to be a perfectly intelligent attitude, assuming very much the character of irrelevance to the main issue. If the findings of the avowedly infidel and destructive "higher criticism," so called, may be believed in and advocated by Protestant preachers, without detracting in their minds from the dignity of their numerous sects, why should the scotching of the Book of Abraham involve the dissolution of "Mormonism," which on the Bishop's own testimony, is exceedingly efficient in some important and righteous particulars? Some such considerations as these may be considered the real "drawbacks" in the premises.

The social and economic benefits of the "Mormon" Church are duplicated by the moral. Apart from the teachings on "righteousness, temperance and judgment to come," which are the common stock of Christian tradition, there seems to be some highly efficient method available to them for enforcing these principles in life. The contrary of this statement has never been supported by any order of respectable evidence, despite the bickerings of sundry critics about "impurity" and the like, which are immeasurably graver complications in their own home communities than in the worst "Mormon" neighborhoods.

THE WORD OF WISDOM.

The "Mormons" have a document, a professed revelation of the Prophet, which is entitled the "Word of Wisdom," and which counsels abstinence

from alcoholic drinks, tobacco, and even tea and coffee, and moderation in the use of meat foods. Although every clause of this document is a real "word of wisdom," and all that it states is scientifically true, yet, like the Common Law, in Blackstone's phrase, it is only the "perfection of common sense." Why, then, do these people esteem this document so highly? Why do they quote its statements with such reverence? Because they believe in them, also, because, on the basis of Smith's claim that it is a real revelation, it is their highest ideal of practical personal righteousness. Undoubtedly any spiritual influence that may be at work among these people, enforcing the lesson of obedience, is greatly assisted by the close organization of their Church, and the noble responsibilities of priesthood applying to the majority of their membership. In other words, the faltering among them find themselves "surrounded by so great a cloud of witnesses" (i. e., bearers of witness, those who give testimony) that their own strivings cannot fail of a high average of success.

Furthermore, unless history lies, this has always been the case among the Latter-day Saints. While other communities have been wrestling desperately with problems of intemperance and vice, with impassioned preachments urging to righteousness, with vain attempts to secure by legal enactment the virtue their sects are impotent to produce by religious influence, the still, small voice of the "Word of Wisdom" has been heard among these people, and their answer has been to drive out the grosser forms of vice that so dreadfully afflict civilization in general.

Even as recently as 1911 these people made good their profession that they are opposed to the traffic in intoxicating liquors. Without any of the noise or agitation that are popularly supposed to accompany the birth of "righteousness," the popular vote under the new local option law closed the saloons and other drinking places in 85 out of the 103 incorporated towns and cities of the state. Nor in these 85 dry spots were there any of the several "gentile" communities of the state. The "Mormons" closed 135 rum holes in the dry sections, as against the glorious preponderance of 475 in the remaining 18 "wet centers," full of "gentiles" and "Mormon-eaters," but not special objects with the missionary societies. Furthermore, out of a total of 65,654 votes cast in this election, 30,923, or 47 per cent were registered in Salt Lake and Ogden, where the "power of the Church is largely broken," and rum and civilization have things in their own way.

Enough has been said in the foregoing paragraphs to establish the contention that Joseph Smith made a valid contribution to religious, moral and social sciences in the organizations of the "Mormon" Church. While numerous thinkers and theorists have made noble and earnest efforts to grapple and solve the problems that afflict civilization, and with uniform unsuccess, he brought forth an organization that has reduced them to a minimum for his people. And he made a contribution that must be permanent, and must be considered at its full value in the end. The lesson embodied teaches two things; first, that in a sane and permanent solution of the very real and very vital problems of civilization, society must be organized on a basis distinctively religious; second, that, if such solution is to be permanent, religion must be organized on a basis distinctively social or human. The lesson teaches, therefore, that organization is the supreme desideratum, and that the supreme social sin is committed by any influence that contributes to the disassociation of the members of society, or that militates against a community of ideals and interests among them. The matter is serious, paramount in fact, and in its consideration, despite all prejudices against Joseph Smith, it must be recognized that he has struck the keynote of the problem, which the rest of us have been vainly seeking. Therefore, the thought forces itself home; if he was not divinely led, in thus finding what the wisest among us has sought in vain and missed, he was at the least, a genius of immense proportions, and of singular versatility.

IMPOTENCY OF THE CATHOLIC CHURCH.

The importance of organization is no new idea. The wonderful and vital constitution of the Catholic Church exemplifies its efficiency. But in that body the entire attention is unescapably riveted upon what Herbert Spencer aptly terms "other-worldliness;" and this is the strongest argument that can be urged against it. Thus, whatever may be the title or the Papacy to authority in matters spiritual it does not demonstrate the power to reorganize society on the stable basis of moral and religious truth. It may be, as some argue, that the restoration of the "temporal power" of the Catholic Church would settle all the problems of civilization. There is always the difficulty, however, that this result seems as nearly impossible of accomplishment as could be imagined. Consequently, it would seem futile to argue in favor of it.

While this conclusion regarding Catholicism seems inevitable in our

present lights, it involves no advantage for the traditional foes of Papal "assumptions." Rome at its worst is not offset by Protestantism, which is, and always has been essentially disorganized, uncertain, and impermanent. With the sole probable exception of Lutheranism, which has always been essentially a national faith among the German and Scandinavian nations, and, hence, like Catholicism among the Celtic Irish, an object of patriotic regard, Protestantism has contributed directly to the breaking-down of community sentiment wherever it has appeared. Protestantism, in short, is religious anarchy, the foe of all that makes for stable organization. In the inevitable multiplication of sects and standards, and also in the constant flux and impermanence of its professions, it has written its own doom. Not only is the world growing away from Protestantism, but Protestantism is growing away from itself, repudiating its own old-time standards and supplying their place with even worse examples of the type of weakness known as "clerical logic." Thus, at the present day, we find the Protestant clergy busily preaching anything and everything but the Gospel of faith and salvation. Their preposterous adroitness in assimilating the "infidel" and destructive scheme of the so-called "higher criticism," whose origin and primal impulse consists in the desire to discredit the Bible by reducing it to a scrap heap of "scholia," redactions, elaborations, and incongruous "documents," is exceeded only by their silly excursions into half-assimilated science and philosophy, as found in the so-called "theology of evolution," and other painful neologies.

The "higher criticism" and the hypothesis of evolution may be perfectly true and accurate—we cannot undertake to discuss them here—but one thing is certain in the matter, and that is that they have nothing to do with the kingdom of God, and, while emitting a grateful aroma of "scholarship" around the average preacher, they are of no vital significance to the rank and file, who cannot but see in their spread the dissolution of all that goes to make up a vital faith. The claim that all this is merely symptomatic of an "age of transition," and that the old-time formularies are to be succeeded by "nobler and better" standards of doctrine is as pitiful as it is nonsensical. A poor creed is better than none at all, as it forms a standard of opinion and shapes the aspirations and efforts of believers along definite and intelligible lines. Even Calvinism is better than the sentimental

and half-hearted substitutes now propounded in its stead. They cannot make soldiers, or give the impulse to suffer and achieve, as could the grim fallacies of the atrabilious Dictator of Geneva. Can we wonder at the reported falling-off in membership of some of our greater denominations, or the failure of the annual crop of converts, so large in former years?

NEEDS OF DIVINE AUTHORITY.

But the supreme demand for some order of influence that shall speak with authority, be it real or be it assumed—since who shall judge of ultimate causes, except in their visible and tangible effects—and shall organize all classes of society into a stable whole, is shown to demonstration in the sad disorders, purposeless strivings, futile attempts to achieve social sanity, and the multitude of crazy claimants to ultimate wisdom, coupled with the constant increase of vice, crime and injustice among us, which show only too plainly the "prodromic symptoms" of degeneration. In view of the awful conditions of life everywhere—the logical results of virtual and "constructive" atheism—and the agonized appeal of crushed and struggling humanity for a really vital and efficient religious influence and the order of economic justice so often talked about by the Christ, whom we profess to obey, the energy expended in abusing and lying about Joseph Smith, who has propounded some sane theories of reorganization and done some things resembling what God commands, can be called nothing other than a demonstration in the life that the message of the Gospel of salvation is no more the greatest ideal among us. It seems, indeed, nearly time that someone was saying, in the words of Paul: "The times of this ignorance God winked at, but He now commands" that his professed servants shall preach "Christ and him crucified," and have done with the vile habit of distributing the stones and serpents of theological insufficiency to the children who cry for bread.

In addition to the masterly organization of the "Mormon" Church, Joseph Smith made yet other contributions to the formulation of a sane and rational religion. The theology of his Church compares more than favorably with the enlightened efforts of the highest wisdom among us. Cutting away from the crude and barbarous creeds of his own day, he substituted ideas and ideals, as worthy to be called truly and consistently Christian as are the former to be called otherwise. How many good gentle souls have suffered to distraction over the harsh, and really irrational, preachments of

Protestant scholasticism touching "divine decrees," endless punishment, and the "awful mystery" of how a good and just God could permit sin, and hold faltering, ignorant, finite man responsible for what he himself seems to have created, or, having infinite power, as we are told, certainly permitted; as to how, in short, an infinite and all-wise God could create human beings, foreordained from all eternity to unescapable damnation. But such gentle souls, under the counsel of their "spiritual pastors and masters," imagined themselves bound to accept the conclusions argued by the "iron logic of Calvin"—whose iron was forged and beaten from the nails of the crucifixion—and so wept and suffered beneath the rod of the awful inevitable. These frightful and abominable doctrines, held by and preached to the majority of English and American Protestants, until within a very few years, and still taught, in more or less diluted form, in most divinity schools at the present day, were violently repudiated by the Unitarian and Universalist reformers of New England in the early years of the Nineteenth Century. But these New England reformers merely reacted on the dreadful traditions of their fathers, and asserted doctrines diametrically opposed to them, hence scarcely reasonable substitutes. They taught that all men, good or evil, must be saved, since the goodness of God is incompatible with perpetrating the wicked abominations logically postulated by Calvinism. In this they made no account of the fact that the human instinct of justice demands some punishment for sin, and left the mind only the choice between extremes.

TEACHINGS OF JOSEPH SMITH.

Should God speak again, as we have previously suggested, he would undoubtedly illuminate this situation in such a way as to reconcile mercy and justice, and to show wherein the human soul may justly be held accountable for sin. He would doubtless make it all plain, so that none need suffer at the terror of "His strange and awful work." No one professed, however, that God did so speak to illuminate these matters, except this same Joseph Smith, he whose "ignorance and duplicity" must have become, by this time, nearly synonymous with his name. And "what did this babbler say?" What solecisms were published by this theological tyro, who never sat at the feet of scholarship, nor earned a university degree? How did he presume to enlighten a situation that had puzzled the greatest doctors of all ages? With the "nearly unbelievable materialism," found in

such plenitude through his teachings, he formulated a line of explanations, mostly characterized by a "slavish literalism" in the interpretation of Scripture. He held that God's primeval suggestion of making man "in His own image" was no mere figure of rhetoric, but a precise reality; that the spiritual part of man had existed with God from all eternity—when the "sons of God shouted for joy,"—and needed only the experience of earth-life to win its proper perfection. He held that the fall of man, his lapse into sin, and his banishment from God's presence were only so many necessary steps in the process of exaltation, since "only by passing below all things can we rise above all things." He taught further that the atoning death of Christ operated to blot out this original sin by restoring again the lost union between God and the human spirit—for "as in Adam all die, even so in Christ shall all be made alive"—and that the fulness of all divine gifts are available to such as believe in him, conform to the ordinances of the Gospel, and lead a life of righteousness. He held, however, that all men are heirs of salvation, howbeit in differing degrees, according to their several capacities and deserts in the eyes of God. To the most blessed was promised the glory of becoming "partakers in the divine nature"—to "sit down with me upon my throne, even as I also . . . sat down with my Father in His throne"—to become gods in short—since "He called them gods unto whom the word of God came; and the Scripture cannot be broken." To others, so taught this "bungling literalist," shall be given lesser glories, since the "glory of the celestial is one and the glory of the terrestrial is another . . . so shall be the resurrection from the dead." In short, contrary to all the canons of theological scholarship, he stated, on the professed authority of God, that all shall receive of God as they are able. In the end there must necessarily be some who, by persistence in sin, shut themselves out from the divine presence: and this is the "second death." Yet the condition of these is governed by the same law, and should involve only such things as reasonably follow from sinfulness persisted in—we might almost imagine on the basis of common experience that it would be quite deplorable; it seems very analogous to some conditions involved in our "enlightened" civilization—without need that God should superadd further terrors in the line of "vengeance," and other theological, but un-Godlike, weaklings. Added to these doctrines, which justify God's justice, illuminate His mercy, dignify man, and otherwise

seem sane and reasonable, if, indeed, there is any reality at all to religion, he added yet other grandly "ignorant" principles. Among these is the comforting principle of salvation for the dead, according to which the Gospel is always preached to the "spirits in prison," and the living believer may always fulfil the ordinances of salvation by proxy for those who lived "before the Gospel was in the earth," or who never heard it preached. How many pang and heartburns imposed by traditional teachings has this doctrine taken away! Most of these teachings seem fairly good working substitutes for a sane and rational theology.

WHO WAS JOSEPH SMITH?

Who was this Joseph Smith who did so many extraordinary things and made so many ambitious claims? Why is it that, in spite of the vile character attributed to him by his enemies, he still seems to have contributed really and vitally to the world's knowledge of things moral and religious; who is at once nearly the most hated, by some, and the most beloved, by others, of all men living in the Nineteenth Century? He has been compared to young Thomas Chatterton, who, through unusual genius, or by "automatic writing," forged an alleged ancient book, which deceived some of the great scholars of his time. Yet, poor Chatterton did nothing more, and died alone in a garret. He has been compared to Nicola di Rienzi, an Italian of the Fourteenth Century, who "drew much people after him," and seized the government of Rome. Yet Rienzi was later seized with madness, his followers were scattered, and his government came to nothing. He has been compared to sundry others, reformers, innovators, would-be rebuilders of the world, "who rose before us, and as prophets burned." Yet most of these have failed of permanent significance; "their words to scorn are scattered, and their mouths are stopped with dust."

No man presuming to claim divine guidance ever made it quite so difficult to shatter his assumed dignities. We may enlarge upon the worthlessness of his family and of his own character, only to repeat in the opinion of his devoted followers, the old retort, "Thou wast altogether born in sin, and dost thou teach us?" We may enlarge upon his ignorance, cupidity, and other faults, but they remind us that "God hath chosen the foolish things of the world to confound the wise," also, the "base things, and things that are despised." And after we are done blackening his character, motives, life and achievements, the echo comes back, "Can any good come out of Nazareth?"

Like poor little Chatterton, Smith

produced a remarkable book, but he did not die in a garret. Like Rienzi, he obtained a large following, but he did not go crazy, and his followers were not scattered. Like numerous others, he professed a message from God to the world, but it has never been discredited, except by being made a "laughing stock" to those who "know better;" quite a dignity for the teachings of Joseph Smith! Is it possible that he made good his claim to divine guidance in founding the first and only institution of modern times capable of meeting our social and moral problems, while the wisest among us have failed constantly and ignominiously? Is it possible that God revealed to him the true principles of the Gospel, while sundry of us have done wondrous strange things with the Gospel of Christ, in the frantic effort to achieve a "rational theology?" Evidently, if others wish to do better things themselves, and efface his memory from the world, they will have to regard him as a personified sermon on the text, "Go thou, and do likewise."

In view of these things, it may be proper to ask this question: Did God, then, through some mysterious working of providence, really impart to Smith the contents of an ancient sacred record, which, certainly, was never composed as a novel, nor written by a yokel. Since his claims to divine guidance are so curiously beyond disproof in his other activities, we may reasonably assume them tolerable in regard to his professed "translations." If it is good and fair logic to argue that the supposed discrediting of the Book of Abraham involves that the Book of Mormon must also be rejected, no matter what the cost in regrets, etc., together with the whole body of doctrine built upon it, why is it not also reasonable to assume that Joseph Smith's undeniable achievements as a sociologist and theologian involve similar accuracy and authority for his literary efforts? If his claim to divine guidance in the one particular seems difficult of disproof, in view of the exceptional things achieved, there is no imperative demand for denying it in other matters in which it is claimed with equal emphasis.

A SIMPLE TEST.

This is the test, simply and honestly proposed. It demands an honest answer, and no more of the lying and abuse which have disgraced the past. The world is waiting for an answer to its problems: it is waiting for the manifestation of a real and vital religious influence—the "power of God unto salvation." These solutions it must and

will have ere many years more. If our traditional sects, hitherto powerless in the premises, have nothing more to offer, let them keep decently silent. The time for evasions and wordy explanations is almost past. If they wish to silence Joseph Smith, or any other heretic, for that matter, let them do so by filling the world with the contagion of a vital and immense faith, and thus striking speechless all deceit and pretence, as well as all that is ineffective. Joseph Smith deserves credit for one thing, and this credit none can take away: he restored in modern times the ancient law, "By their fruits ye shall know them," and by this rule must he be judged, and the rest of us also.

But Smith seems to have made one mistake—at least, it seems somewhat like a mistake at present. He promulgated a theory of marriage that has given his willing enemies a wonderfully convenient leverage against him. They have wallowed in the joyous opportunity of charging him and his people with "impurity," a thing unheard of elsewhere, we may suspect, although some of our foremost scholars in scientific sociology—and at this time the all-sufficiency of scholarship seems to be a fundamental principle with "honest searchers after truth,"—are none too sure but what it was a real and vital message to the world. The assertion of the right of maternity for all honorable women seems very like the promise of divine benediction, in these days of bellicose termagants, who declare, without a blush of shame, that there is a "higher mission for the modern woman than maternity." However, this whole matter is a question proper to statesmen and scientists, not to sundry others of us.

The American people, under the lash of the clergy—and to these persons the world still seems to owe a living—are agitating an amendment to the United States Constitution forbidding polygamy forever. We are told that many state legislatures have already declared in favor of this innovation, and that it is certain to be carried. Well, so be it. Some years ago there was another widespread agitation, this time to place the name of God in this same Constitution, so that our lawmakers and our people would declare themselves directly responsible to the Almighty. Sundry promoters of this cause made themselves conspicuous in the public prints, and had their portraits printed in the magazines and newspapers, generally with poses and expressions denoting great determination and firm conviction of right. But the movement aborted, and we hear little or nothing of it nowadays. Is it possible that the American people, as expressed in their state legislatures, and in congress, actually would rather "smash Joe Smith" than glorify Almighty God? This is certainly a strange situation. Joseph Smith is evidently among the number of those "who have honors thrust upon them."

It might be an excellent and highly creditable performance in our Christian public, if we should hearken to a certain voice which speaks to us across the night of the ages, giving this wise and temperate advice: "Refrain from these men and let them alone; for if this counsel or this work be of men it will come to naught. But if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God."

• ROBERT C. WEBB, Ph. D.

An Open Question to Dr. Spalding

BY DR. FREDERICK J. PACK, DESERET PROFESSOR OF GEOLOGY, UNIVERSITY OF UTAH

My Dear Bishop Spalding:

I am forced to confess that the methods you have employed in your recent "inquiry" concerning the Book of Abraham have seriously shattered my faith in your fairness and love of truth. I give below one of the reasons for my loss of confidence in you. The matter is self-explanatory.

A short time ago I sent from my study the following letter:

January 16, 1913.

Dr. John Peters, University of Pennsylvania.

Dear Sir: I have read with great interest your communication to Dr. Spalding which he recently published

in a small pamphlet dealing with the claims of Joseph Smith, the "Mormon" prophet.

The last paragraph of your article closes thus: "The text of this chapter, as also the interpretation of the plates, displays an amusing ignorance. Chaldeans and Egyptians are hopelessly mixed together, although as dissimilar and remote in language, religion and locality as are today American and Chinese. In addition to which the writer knows nothing of either of them."

I confess that I do not know just what you mean by this statement. Perhaps you would be good enough to outline your meaning in greater detail for me.

Kindly permit me to thank you for your courtesy.

Very truly yours,
(Signed) F. J. PACK.

In course of time a reply came, but it was dated St. Michael's church, New York, and not University of Pennsylvania.

For an instant I was paralysed, not by the contents of the letter, but by the fact that it came from New York. Could it be possible that Dr. Peters is not connected with the University of Pennsylvania, but is a rector in one of New York's fashionable churches? No. I could not believe it. In your pamphlet "Joseph Smith, Jr., as a Translator," page 28, you had led the public to believe that Dr. Peters is at the University of Pennsylvania. I could not believe that you had misled the public. I argued to myself that your high standards of right and wrong would not permit you even to be careless in the matter.

In order to set myself right I sent out the following letter:

February 11, 1913.

Secretary, University of Pennsylvania, Philadelphia, Pa.

Dear Sir—Will you be kind enough to inform me as to whether Dr. John P. Peters has an official connection with your institution. If he is not now connected with the university has he been so in the past? What position did he hold?

Signed, F. J. PACK.

And in time the response came:
University of Pennsylvania, Pa., Feb. 17, 1913.

My Dear Dr. Pack—The Rev. Dr. John P. Peters was at one time professor of Hebrew at the University of Pennsylvania, and was also connected with our department of archaeology. I think that his present address is 225 West Ninety-ninth street, New York City.

Very truly yours,

(Signed) EDWARD ROBINS,

Secretary.

Dr. Frederick J. Pack, University of Utah, Salt Lake City, Utah.

And again I was apalarized. No, Dr. Peters is not connected with the University of Pennsylvania, but is now a "Reverend" living at 225 west Ninety-ninth street, New York city. I confess, my dear Dr. Spalding, that I was slow to believe that you were trying to deceive us. I argued to myself that perhaps Dr. Peters had very recently severed his connection with the University of Pennsylvania.

But just at this point business carried me to New York. I had a leisure hour, so I took the elevated cars, got off near Ninety-ninth street and walked over to the west side. And there on the corner of Amsterdam avenue and Ninety-ninth street stood the magnificent St. Michael's church. I walked

around the corner to No. 225. Over the door of the rectory was the following inscription: "To the Service of God and the Memory of Thomas McClure Peters, Rector 1858-1893." I entered but the rector was not in. A pleasant youth answered my questions.

And again, my friend Spalding, my faith in you was sorely shaken. I was informed that St. Michael's church is a Protestant Episcopal church, the same organization in which you prize membership. I thanked the youth and walked slowly away. As I passed the great church building on the corner my eye caught the following inscription:

St. Michael's Church.

Reverend John P. Peters, Rector.

For the Services of the Clergy apply at Parish House, 225 West Ninety-ninth Street.

Below this followed features relative to times at which services are conducted and infants baptized.

Slowly a conviction was dawning upon me—could it be true? I must not yet decide. Further inquiry furnished evidence that Dr. Peters had been rector since 1893 (20 years) at which time he took his father's place.

After coming home I ventured another letter to the secretary of the University of Pennsylvania:

March 5, 1913.

Mr. Edward Robins, Secretary University of Pennsylvania, Philadelphia:

Dear Sir—Permit me to thank you for your letter of the 17th ult. I wish that you would be good enough to give me the date of the last connection of Dr. John P. Peters with your institution; also the total length of time he was so connected. Further, what official connection did he have with your department of archaeology and when?

I shall be greatly obliged to you for the information above requested.

Very truly yours,

(Signed) F. J. PACK.

There still existed in my mind a lingering belief that perhaps Dr. Peters might have been rector in New York and professor in the University of Pennsylvania at the same time. But even this was to vanish.

The secretary's answer follows:
University of Pennsylvania, Philadelphia, March 10, 1913.

My Dear Dr. Pack:

Dr. John P. Peters was professor of Hebrew at the University of Pennsylvania (1886-1893). I find from the minutes that he was elected to this chair Oct. 5, 1886. I understand that Dr. Peters was director of the first and second expeditions to Babylonia, sent out under the auspices of the University of Pennsylvania, and if you want any further details as to these expedi-

tions let me suggest that you write to Miss Jane McHugh, assistant secretary of the department of archaeology.

Very truly yours,

(Signed) EDWARD ROBINS,
Secretary.

Dr. Frederick J. Pack,
University of Utah,
Salt Lake City, Utah.

Now, Dr. Spalding, this looks like plain deceit. Am I mistaken?

Why did you lead the public to believe that Dr. Peters is now at the University of Pennsylvania when you knew that he left there twenty years ago?

Why did you not say, "Formerly of the University of Pennsylvania?"

Why did you hide from the public the fact that Dr. Peters is a rector in your own church and has been for twenty years? Did you think that it would detract from the weight of his testimony?

And now a final question--the Latter-day Saints would like an answer: Do you belong to the same class of ministers who have previously "investigated" "Mormonism," except that you are using the tactics of deceit, or are you so careless in your methods of "inquiry" that you necessarily deceive the public?

Yours for an honest and complete investigation of the claims of "Mormonism,"

FREDERICK J. PACK.

Pfingsten

BY LILLIE E. SHIPP

There is an unusual stir today in the great city of Berlin. At dawn the people were awakened by band music, in neighboring parks, and now the streets and gardens are thronged with men, women and children in holiday attire, on their way to various pleasure resorts.

And what is the occasion for this display, at such an early hour? This is the last public holiday that will be celebrated, until the winter snows bring the Yuletide.

Pfingsten, or day of Pentecost, commemorates the bestowal of that great gift which came like the rushing of mighty winds and cloven tongues of fire in days of old! How little do these people dream that this same power exists today, among the children of men, and that they could be partakers if, as Peter said, they would "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." But alas, they banish those having authority to administer these ordinances, out of their midst, and will not hear their message: they know not what they do.

And we are blessed above all the world in possessing this divine gift, which will lead us into all truth, lead us to understand the mysteries of heaven, to grow in grace and wisdom, to breathe in the pure, fine atmosphere which surrounds our Father's throne, giving life to the spirit, strengthening our desires to do good, increasing our love for all his children, and filling our hearts with peace.

O grant that we who have received this gift, may give it room that it may grow in our hearts,—fed by pure thoughts and loving deeds, watered by earnest prayer. Let the sun of faith shine upon it. Let not the chilling blast of neglect or the poisonous weeds of sin, either delay its blossoming, or hinder its bringing forth the luscious fruits, and, most desirable above all others, the fruits of life eternal.



Lake Pagahrit

Chapter X—A Trail of Flour

Josh Widder's lust for self-praise, included a mania for bragging on one or more of his horses. It was usually some brute of which he had lately become owner, and often the extravagance of his boast was matched by the extravagance of his cruelty to the animal of which he boasted.

In the spring following the affair at the mouth of Lake Gulch, it was a blue mule—a wonderful creature about twice as big as a billy-goat, with a slim, razor-backed look, and ears that hung like a pair of bedraggled daps. He could kick a streak, a blue streak, of course, and packing him up was like packing a jack-rabbit; for sometimes when Widder had all but hung the panniers on the forks, the mule slipped away like an eel, and anteloped it over the hills with tail straight out behind. He, of course, received a stiff beating for such insolent conduct, and the fat man's masterly hand tied knots in the cinch to make it short enough, and then pulled the laragos till ring struck ring. With the pack lashed securely in place, you might see the ears in front, the tail behind, and four slender pegs holding the load above the sand; but the hips and neck and narrow body of the blue mule, reached through the center of the pack like a core through an apple. According to Widder's version of it, the mule was "a absolute honey."

Josh had a grain pack on a gray mare, but the "absolute honey" carried the stupendous food supply intended to furnish one generous gorge every morning, noon, and night for thirty days. The little fellow nipped along under his heavy burden, and everything went smoothly and merrily enough on the outward trip as far as Greenwater. At that camp the knots had made sores

in the mule's belly, and when the saddle went on for the last time before reaching Pagahrit, he dropped his ears and became despair personified. However, when the knots of the cinch drew up against his raw flesh, he became Satan, or one of his imps, and waited with Satanic cunning to promote his Majesty's purposes. The panniers went on O. K., and the sacks between had given the pack its shape, the pannier-strap was buckled and ready for the canvas, when Widder's precious blue mule simply exploded, and flew down the gulch like a comet, leaving behind a path pale with flour, and rice, and beans, and baking-powder; a perfect "Duke's mixture" of all the grub but a side of bacon,—that wouldn't mix, it landed all in one place.

That mule appeared to kick the very flap of his ears, and certain it is that he jabbed a hind foot through the bottom of each pannier, and smeared himself with preserves and flour and molasses, till he might have been green and no one know it. With a pannier on each hind leg, the strap tight across his hips, he presented a vulgar picture indeed—a figure suggesting a slovenly cook in ill-fitting bloomers.

Josh mounted in red-hot pursuit, and in due course of time came towing the mule back, dap-eared and demoralized; but the biscuit-dust and its companions of the chuck-bags had gone entirely to perdition.

A knotty problem faced the Pagahrit outfit: eighty miles to any base of supplies—food for only three ordinary eaters—four eaters to eat it, and one of them with stomach-capacity to out-swine a four-hundred-pound porker. A contract binding the delivery of steers to time and place, precluded a home-trip for more provisions, so the round-up went forward; with the understanding, however, that all hands should eat plenty of beef, "go light" on everything else.

Now it might be an injustice and a falsehood to say that Josh didn't go lighter on the hash than at other times, but granting that he ate even twenty-five per cent less than ever before, he could still circumnavigate beans and rice on a wholesale basis, and the way he shoveled them through the semi-lunar aperture in his face, was nothing less than a sure prophecy of famine within fifteen days. But to mention that fact to him, without using some blood-bringing, bone-breaking argument, would be without effect; and no one felt disposed at first to use the only effectual logic.

Besides the impending famine for bread, the weather bade fair to bring a famine for water also. Not a drop of rain had fallen since February, and now, on the tenth of May, the tanks were either dry or containing only a seething mass of perishing pollywogs. A successful drive from Pagahrit to the Elk Mountain had never yet been made without the aid of recent rains. Still, despite,

the faith and hope of Fred Rojer, the sky staid clear, and the panniers grew woefully gaunt.

Even in all this, and between Ben's moments of intensity, when the flames of his anger had burned out and died away, he heard the Intangible,—that silent music from the brilliant day,—that call of enchantment from the distant haze. It came mysteriously to him from somewhere, perhaps from "his own soul the music of wonderful melodies." Sometimes the heated desert became a plain of glory, and the heat-legions took form of seraphs on the hills. They spoke to him in words that the spirit hears, they stirred an emotion akin but superior to the emotion of sweet music. Also in his cave he felt the old-time peace, put a new notch below the date on the wall, and renewed his covenants with every intangible element of joy that had blessed him in that place.

Along with all this, like the sound of something coming—coming—were self-shaping thoughts of hunger, thirst, and a dark gulf of misery yawning between them and the date and place named in their contract.

In the afternoon of the first hard day's drive from the lake, when the bawling herd had smelled water and hurried up Castle Wash, only to reach a sorrowful pool too small to satisfy ten head; when the horses, gaunt and weary and covered with dried lather and dust, stood sadly and patiently to one side of the mad scramble for drink,—Ben fancied himself on the edge of that gulf. He heard no Intangible, he hated Josh, and unconsciously he admitted that the clear sky was brass above, with no God to see or know their hunger and weariness, nor the financial failure they could so ill afford in their poverty to meet.

Josh was in a violent pet. His beautiful blue mule had fagged out, and from a few noisy licks on the canvas over the saddle, the fat man developed a fierce rage, and beat the poor little "honey," till bloody lumps stood out on all parts of its body not covered with the pack.

"Every man an' beast in the outfil'll follow that mule's example within five days," he mused to himself, "we can't hold up without chuck, an' the horses've got to have grass, an' the cows water, or it's all off mighty quick now."

Then old Bill, for young Rojer rode the old gray to favor Alec and Flossy, stubbed his toe, and tumbled on to his nose. Without taking time to consider anything but the awkward fall, Ben exploded in a volly of blows on the poor old grey.

"Don't beat your horse, son," interposed Fred Rojer, happening just then to ride down that side of the herd, "he's a poor dumb creature; and he isn't to blame for being away off here in this starving, choking wilderness. Do you see that sweat under his eye and back of his ear? He's played out. A horse can't live

on grain alone, he must have grass, and you know they get mighty little of that."

"Oh I'm sorry I hit 'im," and young Rojer caressed the lopping ears apologetically, "but it seems to me that everything is against us. I never did see affairs quite so black."

"Son, this is a very important time," declared the father, his brave soul towering above his fear and anxiety, "I'm eager to see what kind of grit you show under conditions like these. I've seen this sort of thing before, but you never have. I know what it means, and I'm glad I'm here to remind you that this is one of the special man-proving or thing-proving tests, that the Lord has arranged for us to pass through. I'm tired and hungry, and I don't know how this thing is going to turn out. It does look dark as you say, that is, far as the herd and the debts are concerned, but the Lord knows all about it, and He'll fix it all up some way. The main thing for me and you to do is to act the part of men, to show by our courage and determination that our manhood is not the kind to peter out just when it is needed most."

"But Pa, it looks pretty tough to see this herd so hollow and bawling with thirst, an' all these horses so near flunked. Alec can't hold up till we get to the mountain, and as you say this old fellow is about 'all in' right now."

"Yes, son, I've taken account of that, and of the prospects of big loss and lots of misery; but when this herd and these horses are all dead, you and I will be building in this or some other world, and all we will have to build on will be the foundation we begin here—the foundation of man or thing. So I'm not thinking of the herd alone, but of you; and hoping and praying that you'll have the sand to be true blue whatever comes. If I lose the round-up and find out at the same time that you're a weakling, I'll feel pretty bad. If I find you to be of good, reliable stuff, I can stand the loss of the cows, for I expect to claim you as my son when our poverty and hardships are matters of the remote past. I hear good voices yet, son—something tells me it will be all gain and no loss if only we are true to the last bitter end of the ordeal."

The sky looked dry-eyed upon the bleaching sand, and the last pollywogs died in the tanks. Though Castle Gulch and Clay Hill almost smoked with thirst, they yet had more water than the country beyond, and the outfit waited there three days trying to give each choking steer a drink, before venturing into the desert at the foot of the hill. The beans gave out,—the oatmeal and preserves and molasses and bacon gave out, and the rice and bread came down to a woefully narrow allowance for a meal.

When the last slim mess of that rice was lifted from the coals, its toothsome bubbles called loudly to the taste-nerves of four starving souls. One of those souls, in the bitterness of his need,

had considered only his own self, and grown ravenous and brutal like a famishing wolf. The other three, in their gnawing hunger, found new strength of compassion for each other's distresses.

Josh lowered himself to that meagre spread, with the grunt and puff of a huge bull reposing for a nap. In his studied diplomacy he waited till the rice dish had gone through the modest hands of the other three. They each took about a twelfth of the precious morsel, expecting it to return three or four times during the meal. Then the fat man took it up with triumphant grin, and blamed if he didn't scoop out all that remained, and gulp it down with greedy smile as the biggest pug at the trough is wont to do. Jud's jaws grew knotty, and the lips of his wide mouth pressed firmly together.

"Well I'll be"—snorted Ben, half rising, but Fred Rojer's stern look demanded peace in their starving camp, and the three sat still in disgust, while the victorious hog grinned his satisfaction and licked his chops in perfect delight.

Each man's eyes sank farther into his head every day. Widder's trousers hung in a vacant flap at the waist-band, but all that he lost in size he made up in ill-temper to man and beast. He whipped his horses and beat the cattle, he growled and grumbled as if the three others of the outfit were personally responsible for this famine of bread and water, and as if their pangs of hunger and weariness were never so keen as his own. He sang no more in the evening, nor wasted breath to boast of his mule. He worked himself into a perfect frenzy whipping the poor little creature, and finally pulled off the empty saddle, and left that "absolute honey" dap-eared and dejected like a dummy in the trail.

Jud's lusty voice announced the gray arrival of every one of those miserable days. He came out of bed like a thing wound up to go off at a certain time, and he wasn't at all timid in bawling through the young day-light, "Git up an' take yer rations an' fly at it." His separation from the blankets meant a crackling, and commotion, and smoke, which all hands had to join at once. "Our bill-o'-fare's awful simple," he would say, cocking some ribs up by the fire, "but I've hearn say that all great men eat simple chuck an' not much of it neither." He grinned his heavy-jawed defiance at every disheartening situation, and sang some chivalrous cow-boy doggerel, just when Ben felt most like indulging his tears or his curses.

Jud may, or may not, have added a little extra for young Rojer's benefit,—but in either case words were more than bread and milk to the starving boy. "Ben," he would say, looking with his own into young Rojer's hollow eyes, "a man's the kind of a thing that takes 'is medicine, an' keeps a hangin' an' a rattlin'. The grumbler an' the bellyacher might be as big as a cow, but 'e aint no man."

Something in the heavy jaw, or the hawk-bill nose, or the crow-feet, inspired Jud's horses with the assurance that they were fellow-laborers in a great struggle, and they bore him with the same good will and starving fidelity, that he bore his own hunger and weariness.

Roast meat became the regular fare, and the perishing biscuits choice dessert. During the three days wait at Clay Hill, a liberal slab of beef was hung by the fire in the morning; and at noon, or as soon thereafter as he could be spared from the herd, each man came in his turn to camp, cut off a rib or a joint, and gnawed it as he rode back on the "lope." For seasoning, besides a little salt, there was the dust of the round-up, and the echoing protest of a herd growing desperate with thirst.

In the afternoon of the third day, when they made a special ride to clear East Fork of the cattle allowed to hunt water in its side-canyons, Ben coming out of a cove met his father on a horse completely fagged.

"You see, son," said the man, drawing the boy's attention to the exhausted condition of the horse, "we're having some valuable experience. I hope you'll have it to remember that I bore these things with good grace, and didn't complain against the Lord, nor vent my feelings of misery on his children or his dumb creatures."

Young Rojer had no answer worthy of expression; he simply looked the reverence he felt for honor and fidelity, for he saw it in hunger and rage on a given-out horse.

The herd came stringing down from dry Clay Hill to a drier desert, and the dust rose up in a great choking cloud and followed like a boding evil. To fall short of Dripping Spring that day meant failure, sure, and yet it would never do to urge those famishing creatures—they must go their own slow gait or not at all. Some of them had no heart to drag one foot after another, and turned their sunken eyes threateningly back, as if to weigh their courage to make a full stop. Some did stop, and stood stark-still in the road, while the herd moved on over the next raise in the desert.

Horses and cattle gave out that day at a sickening rate, and young Rojer raised his hollow eyes to the dry, black forest a-head, and wondered what the end would be. He was hungry and weary and sick,—of a diet of flesh, sick of the bawling steers with their glassy eyes and lean bodies, sick of the given-out horses and their pleading looks, of the heat and dust and the draggling herd that scarcely moved, and sick to death of Widder's thick nose, his black mustache, and the evil words proceeding always from under it. Without his father and Jud—without their kindness and hope, young Rojer would have thrown himself on the ground with a sullen curse for the herd and the desert, and the blistered trail of hunger and thirst ahead.

They had hoped to water some of the "drags" at Cow Tank, but that great cistern, cut by ancient streams in the solid sand-stone, held seven dead cows, and poisoned the air a long way on all sides. The herd crossed the gulch below the tank, and at sun-set reached the sand-hills five miles from Dripping Spring. It may have been ten o'clock and it may have been later when they came, scratched and weary and thirsty and sore, down through the scattering trees and over the rock to the spring itself. It is probable they lost a part of the herd in the dark and the cedars, and it is certain they had a big dose of misery in keeping any of them at all.

Fifteen of the strongest steers may have fought the others away all right, and satisfied their thirst before morning, but the herd as a whole got no drink. They were turned down a gulch where a ledge hemmed them off below, and the outfit camping above completed the corral.

Jud took his bed and the horses to a shelf a mile below, and brought them back in the gray dawn of morning.

At an early hour the bawling herd started into the cedar forest east of Dripping Spring. With no place nearer than Peavine to corral the bunch, and no horse-flesh with which to night-herd; it was Peavine or nothing that day—all hands knew it. The sun mounted up through a cloudless sky, and by noon they had covered barely a quarter of the distance. Josh glanced up at the time, and raised his voice in many a wild yell which echoed away in the dry cedars of the Ridge. "Hay! Hay! Hay!" he urged, "Git out of it, confound yer lazy souls!" and the big lariat came fiercely down on the bony backs of the "drags." Some of the cattle staggered uncertainly along, while others, with just strength enough to match their desperation of thirst, walked fast and far in their search for water; going away ahead, or stringing far up or down a shallow ravine to one side. Twice before noon the herd seemed to be scattered in the forest beyond all recovery.

The horses, packs and all, traveled straight for the mountain, and at noon six miles separated them from the steers. Dinner, if dinner it could be called, was strictly out of the question,—neither could their burning thirst argue that canteen out of the pack so far ahead. No man could be spared from the herd before it reached Harmony Flat, for Harmony Flat is the first opening in the forest on the trail from Dripping Spring. No consultation brought forth this decision, all hands understood it without a word.

The "drags" moved slowly, oh! so slowly through the trees, like a nightmare, leaving lean, glassy-eyed steers weak and motionless in the trail behind. That trail was punctuated every hundred yards with a yearling or a two-year-old. Whether they

found water or perished in the hunt, nobody knows. Very few of them ever came in sight again.

From Harmony Flat, Ben took up the trail of the horses, and the various tones of the bawling herd died away behind him,—it died away but for the echo in his ears, an echo that would not hush. He rode Flossy. She alone of his mount would go without urging. Her pacing gait of one-two-three-four, one-two-three-four, with an animating bound after four every time, afforded rest indeed. It was rest to look away from the misery and weariness behind, and to move straight ahead without turning back. The song of a bird or a breeze in the tree-tops, and better still the voice of that silent Something in the forest, became sweet harmony in contrast to the sounds of suffering behind.

Then out of it all, as from a spirit that spoke through the medium of those things, Ben heard the same old voice, or at any rate he caught the same old feeling in the same old way: "It can't last always—it is but a short moment," and giving Flossy an affectionate touch with the spurs, he felt a new vigor in spite of the thirst that out-tortured his hunger.

The tracks led on over Grand Flat, through the cedars, across Grand Gulch, across Hell's Half-Acre and into the cedars again, but there they were and they hated like sin to turn back.

Ben met the herd on Grand Flat, and all hands drank and roasted a snack of beef. The meat did little for their failing strength—it did more to build up the nausea and cramp which preyed on every man. They ate in silence, that is, all but Josh,—he cursed and growled over his three ribs, though the bones, when he threw them down, could have been no cleaner if a coyote had gnawed them.

Jud looked from the bones to young Rojer, and bestowed the blessing of his wide-mouthed smile. "Well Ben, you do look skinny and gaunt," he admitted, "but you'll be a full-grown man when ye git off o' this trip." Then taking a chivalrous firm-jawed view of the whole wretched situation, he put his foot in the stirrup. "I used to enjoy wolfing it," he chuckled, "but that's altogether too tame fer me any more—it ain't no ram-rod to this sort o' thing."

Jud may have been no more able than the others to digest a menu of straight calf, but he could relish and digest and thrive on adversity,—for it, he seemed to have a veritable gizzard. Some element of his composition called for battle with adversity,—it formed one of the sterling ingredients in his sturdy combination.

The outfit made poorer time every mile across Grand Flat. They went at a snail's pace through the cedars, and strained every nerve getting into and out of Grand Gulch. They toiled

over Hell's Half-Acre, and merged into the forest east of it as the shadows grew long and dim.

No one hoped now to get farther than the east brow of Cane Gulch, and make camp in the mouth of Snow-shoe Canyon.

Down that long, rocky, cedar-grown hill, stumbled the herd like a thing on its last legs. The "drags," stopping and hiding in all directions, detained all hands at the tail of the herd, and when the leaders struck the bottom and scented water, they traveled straight up the gulch, and it is doubtful whether all four men on fresh horses could have persuaded those thirst-crazy creatures to wait.

When the last dejected stragglers came out on the dry creek-bed, the van of the round-up chose ways for itself in the forks of the canyon a mile above. Every man in the outfit knew they could never be brought back, nor induced or compelled to climb the east side if they were back. Moreover, the shades of twilight were fast prevailing in the tangles of forest each side of the stony creek-bed.

Jud rode ahead to find the packs, but Ben and his father and Josh, moped silently along with the "drags." They had no more life than those "drags," and no more strength to battle the hunger and thirst which had thinned the ranks of the horses and cattle, and must soon thin the ranks of the men also. Their limbs ached and trembled for want of the elements which enable spirit to abide in flesh. Josh lacked the energy to grumble or curse, and the three horses and riders, and two dozen melancholy yearling steers, moved sadly and painfully onward, mute partners towards the bitter end of hard times.

With just light enough to distinguish them, they found two pack-horses tied to a tree. The cattle had sought water up three thickly wooded forks of the gulch, and climbed out in a dozen places to the steep sides of the mountain. They could be heard in all directions, saying as plain as brute may say, "We thirst! Oh! we thirst." A dry breeze blew under a dry sky, and a dry forest of cedars and pines stretched away in the darkness on the hills, that echoed and re-echoed the cry of thirsty strangers in a strange, thirsty land.

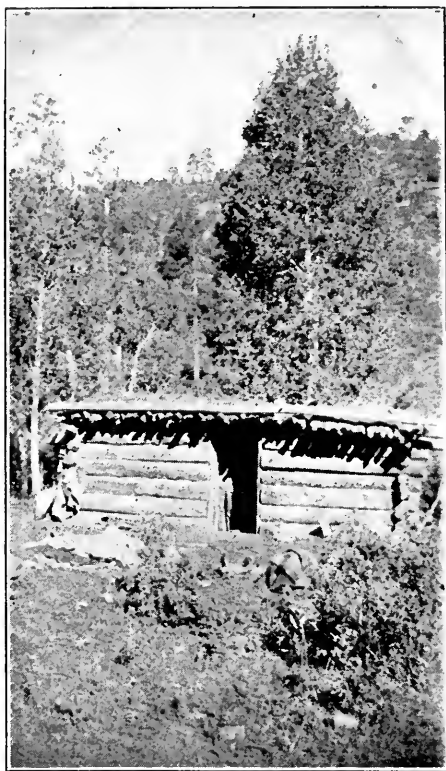
"How's your sand, son?" asked Fred Rojer, dismounting. "think you can sleep here tonight without a drink?" He made no mention of food, for the agonies of thirst shame hunger off the scene, especially so when hunger is nauseated by a continuous diet of beef alone.

"I may not sleep," answered Ben, "but I can choke-it-out with the rest of you."

The nearest grass grew on top of the mountain, and if any water stood or trickled less distant than that, it did no good, for no one knew where to find it. All the same they unpacked and built a fire, and tied each sorrowful horse to a cedar tree.

"Thank the Lord we can rest a while," observed the father, motioning young Rojer to help spread out the quilts, "and tomorrow we'll make it up to these poor old horses."

Late in the evening Jud came dragging into camp with the other three packs, and the rest of the horses. "My rattle's gettin' mighty faint," he panted, sinking down on a saddle, "but I've got the vinegar to climb that hill after I sleep a while."



A COWBOY CABIN ON THE
ELK MOUNTAIN

Let us not dwell on that wretched night, and the sleep wherein "a man dreameth he drinketh, but he awaketh and behold his soul is faint." Suffice it to say that when daylight came, no steer remained in sight or hearing; they had gone their several ways in quest of water, though most of the herd, as time proved, had followed the rocky gulch-bottoms to the mountain-top.

The Pagahrit outfit clambered up over brush and trees and rocks before the rise of sun, and at ten o'clock reined up by the J. B. cabin at a certain spring on the mountain. After a drink and a rest, and another drink of the clear, cool water, they prospected the cabin, found the outfit away but the "chuck" at home, and made camp.

By two o'clock the vacant flap in Widder's waistband had filled out like a bloated cow, and Widder lay helpless and happy on his blankets in a corner. For all that, he was able next morning to swing on to old Pancho and follow the outfit, each man riding his only available horse to town.

Alec and Bill and practically all the mount that had not fallen by the way-side, were left to fatten on the blue-grass of Kigaly Point, while the Pagahrit outfit went home to recuperate.

(TO BE CONTINUED)

Messages from the Missions

[There are at least seventy-five thousand readers of the IMPROVEMENT ERA. Perhaps ten thousand of these are more or less personally interested in the large body of missionaries laboring in the twenty-one mission fields throughout the world. The ERA has been printing portraits of a large number of these missionaries with extracts from their writings. A few of our readers have complained that we might give better matter than is contained in these "messages." We have found, however that they are very interesting to many of our readers, and have therefore given place to them,—three or four pages monthly.

Our desire is to satisfy the majority of our readers, and hence we call attention to the improvement that may be made in this department, as well as to the good things now appearing therein.

The "messages" this month are from England, Scotland, the United States, Australia and the Netherlands. They contain a resolution of a returned missionary who says he is determined to continue his work at home; a statement about the four best branches in a certain mission; a portrait of four elders from one town; a description of a city is given, baptisms, meetings and Sunday Schools are recorded; two or three name only the elders and the missions where they labor; the fact that songs which other missionaries have sung bear fruit in the conversion of souls, is named; a Sunday School class is represented; we have an explanation of how the elders work to obtain results, with statistics of their work; there is one account of how the people show kindness to the elders, and how the latter have removed prejudice; a severe persecution in Ipswich is referred to, and a statement made of how the police have protected the elders; the hospitality of the people in one quarter is lauded, and also the value of the excellent choirs which they have, and the good spirit that prevails among the people; one names the number of baptisms, the sale of literature, and a healing by the power of God through his servants.

It seems to us that even the general reader would be deeply interested in these incidents, if not in the portraits. On the other hand, much of the matter could be greatly improved by more specific and important information, and the elders are urged to devote a little more care to their writings, and to search out unusual incidents and things of vital importance in their experience to write about. To promote faith, to interest, to give important facts, to place on record the mercies and goodnesses of God, to show that the Lord works through signs following the believer, and that he inspires, upholds and

directs the elders with the power of his Spirit, should be among the aims of the writers. Let us improve the "messages" and thus create a living interest in the minds of the ERA's 75,000 readers in the important work of the great body of missionaries ever in the field. If this can be done, the "messages" will be continued, otherwise it is the

province of the ERA to give that which shall be most interesting and beneficial to all. We would enjoy hearing from our readers on the subject.—THE EDITORS.]



Elder John O. Bankhead, Paradise, Utah, February 10: "I returned a month ago from my mission to St. Johns conference, Kansas, Central States mission, and am doing my best to continue the missionary work at home by correspondence and actual services here. The elders in the enclosed photo are, left to right: George Bradshaw, Wellsville Utah; Glenn C. Allen, Hyrum; Charles Cordon, Preston; John O. Bankhead, Paradise, Utah. The first three are still laboring in Kansas; all are from Cache valley."

Elder George B. Harding, Hull, England: "We enjoy our missionary labors in this conference very much. The conference is small, but the Saints are earnest in their faith. We have four of the best branches of the British mission. Our meetings are well attended, and investigators are coming out to our meetings searching for the true gospel of Christ, which we are teaching. We were very successful last winter in holding cottage meetings, in our Bible class, and in M. I. A. work. Elders, left to right, back row: C. A. Barlow, Iona, Idaho; D. T. Murdock, Heber; George B. Harding, Provo; Thomas E. Kidd, Vernal;



E. A. Lemon, Marion, Utah; T. Ray Bell, Richmond; second row: James J. Giles, Salt Lake City, Utah; H. J. Brown, Cardston, Canada; Bernard Parry, Manti; President John F. Olsen, Hooper, Utah; Edward Williams,

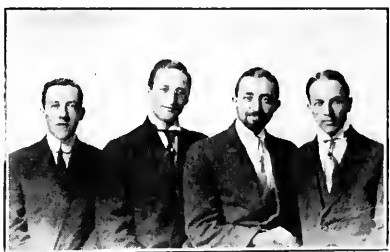
Spanish Fork, Utah; Joseph F. Holyoak, Parowan; front row: John E. Bowen, Spanish Fork, Utah; Alvin J. Sharp, Preston, Idaho.

Elder H. Eugene Bair, Glasgow, Scotland, sends the enclosed photograph of himself and three friends, all Richmond, Utah, boys, who spent a happy New Year in Scotland, on their holiday vacation. They all enjoy their missionary work and feel that the Lord is blessing their efforts and making them profitable and interesting. The elders are: T. Ray Bell, H. Eugene Bair; front row: J. Eugene Webb, Roscoe Merrill.



Elder Lorin C. Caldwell, Jamesville, Wisconsin: "This is a city of about 1,400 inhabitants, located in the south central part of Wisconsin. Tobacco is the chief industry, though there are many factories of various kinds—farm implements, barb wire, furniture, overalls, cloth factories, machine shops, and other industrial institutions. We found great encouragement here the past winter, and have made many friends. Six have applied for baptism, and we have good prospects for several more. We hold Sunday School and meeting each Sunday, well attended. We hope soon to have a thriving branch in this city. Elders, on left: Leo C. Christensen, Richfield; front, Lorin C. Caldwell, Vernal; back, Adam Gedlaman, Cardston, Canada; right, Lee Reese, Benson, Utah."

Elder L. M. Coombs sends the accompanying picture of the elders recently laboring at Edinburgh, Scotland: Charles V. Kimball, Salt Lake City; Wilford E. Allen, Coalville; Paul S. Richards, Salt Lake City, Utah; Leo M. Coombs, Alberta, Canada.



Elders Warren S. Tew and David H. Cannon, Birmingham, England, Jan. 31: "During the last summer we were subject to much severe persecution and abuse, but it has resulted in a great deal of

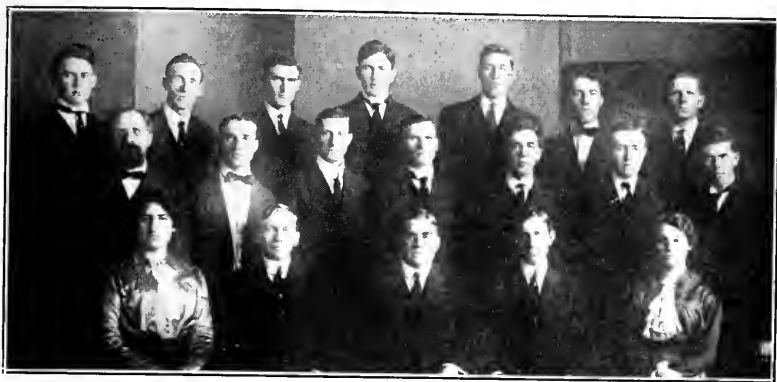


good. Our meetings are now very well attended by strangers, and conditions seem brighter than for some time. Elders, left to right: Harry V. Graham, Teton; George Hamp, Grace, Idaho; David H. Cannon, Salt Lake; D. Murray Davis, Bountiful; W.A. Wells, Eureka; S. D. Winstead, Castle Gate; Joseph A. Bodily, Fairview; Clyde A. Russell, Eureka; Warren S. Tew, Mapleton; James M. Jones, Peterson, Utah; Luther H. Haderlie, Freedom, Wyo.; William Burrows, Sandy, Utah; Wilson K. Lindsay, La Grande, Oregon. Sitting, Harper W. Noble, Smithfield; Philip C. Reynolds, Salt Lake; Conference Clerk Joseph E. Webb, Richmond; President Rudger Clawson, President Albert T. Smith, Clearfield; Leland F. Pilkington, Smithfield; Joseph H. Davis, Salt Lake; and William H. Woodyatt, Willard, Utah."

Elder William F. Rigby, Eldorado Springs, Mo., February 7: "We are meeting with good success in holding meetings, following the path of Elders Walker and Ryder who did missionary work here some six or eight years ago. Much good has come from their labors. The people still remember the songs they sang, and we were requested to sing them again. This shows that the songs of Zion, sung by the elders, are not soon forgotten by the people. We pray for those who helped to advance the cause of truth. The people are realizing that there is something attractive in the revealed gospel." Elders Wm. F. Rigby, Fairview, Utah; Thomas N. Perkins, Bedford, Wyo.



Elders of the Georgia Conference, January 18, 1913: Top row, left to right: Earl W. Folkman, Ogden; Thomas O. Huffaker, Manassa, Colo.; Willard C. Stolworthy, Kirtland, New Mexico; Richard A. Ward, Treasureton, Idaho; Wm. C. Potter, Loa, Utah; John D. Westbrook, Sanford, Colo.; Parley Bitton, Blackfoot, Idaho. Middle row: Hans C. Gregersen, Basalt, Idaho; Zoral H. Stephens, Mancos, Colo.; Robert H. Wallis, Rexburg; Louis E. Packer, Riverdale; A. Russell



Wright, Bennington, Idaho. Front row: Miss Julia A. Brown, Provo; Conference President Benjamin O. Carlston, Ephraim; Mission President Chas. A. Callis; Isaac W. Clark, Lehi; Miss Rosa E. Durrant, American Fork.

Elders of the Alabama Conference: Front row, left to right: H. E. Wilson, Cowley, Wyo., John L. Berrett, Ogden; Ephraim Sorensen, Blackfoot, Idaho; Archie Smith, Draper; Frank Sullivan, Leeds; E. L. Richeson, Logan, Utah; John J. Brady, Manassa, Colo.; Guy V. Lamoreaux, Hubbard, Ariz.; Willard R. Smith, Holbrook, Idaho; J.



E. Ward, Parowan. Back row: Wm. J. Mackelprang, Johnson; Heber Meeks, Kanab; Conference President B. Y. Kimball, Kanosh; Chas. A. Callis; Mission President A. M. Hall, Eagar, Ariz.; J. L. Hatch, Hatch, Idaho; H. B. Stevens, Salt Lake City.

This picture was taken out in New Zealand, where our missionary work is carried on quite extensively among the Maoris, and some among the Europeans. These are members of the Auckland Sunday School. Although this picture was taken the day after Christmas, some of the Elders standing in the rear can be seen in their shirt-sleeves, and the little girls are in their summer attire. All are happy, for every one of the children had been awarded a prize. Quite a con-

tented look may be seen on Elder Geo. C. Hill's face, as he stands to the left in the rear. Next to him on the right is Elder Julius H. Campbell, then Elder F. W. Halls and Elder D. G. Seegmiller. Mission President Romney is the central figure, with Sister Romney to the



right, and little William Romney to the left, sitting, and from his smiling face you would think he had won two prizes.—O. D. R.

Lorin Park, of the South Dakota conference, and his companion, Elder Joseph A. Patterson, write that they have been successful in distributing literature and holding meetings in Sioux Falls, South Dakota, which town they are thoroughly tracting. In spite of anti-"Mormon" lecturers who are continually canvassing the state, the truth is coming to light, particularly to those who follow the advice of Paul, "Prove all things; hold fast that which is good."



Elder Lester C. Hendrickson, Creswell, North Carolina: "During February we have been laboring among the people who live along the Atlantic coast. Persecution here was very strong against the elders some time since, but prejudice is now dying away, and people are investigating our doctrine. A good many school-houses are open to us, and a few churches. We have some good meetings and generally large crowds come out to hear us. Elders, left to right, standing: Ray C. Bartholomew, Fayette, Utah; Lester C. Hendrickson, Lillian, Idaho; sitting, T. O. Porritt, Moore, Idaho; L. K. Jones, Bluff, Utah."

Elder Ernest Anderson, writing from Hattiesburg, Mississippi, March 1: "We

have canvassed the small towns along the railroads for the past two months. During the day we canvassed the towns and at night we went out into the country where we obtained entertainment. We



walked from one town to the other, thus saving expense. In reporting to Brother Callis he gave us some valuable instructions and commended us upon our work. We sold 53 Books of Mormon, 150 small books and distributed 8,448 tracts, and visited 2,550 families. We had the privilege of holding many hall meetings, where the elders have never preached before, and these were attended by large crowds of people who seemed pleased with our message, and usually

invited us to hold more meetings. Elders, back row, left to right: Calvin Memmott, Scipio, Utah; Charles Ellis, Mancos, Colorado; front row: Ernest Anderson, Thatcher, Idaho; Lewis W. Smith, Riverdale, Idaho."

Elder Vaughan A. Cutler, St. Joseph, Mo., March 13: "Our conference is in a very prosperous condition. There are twenty-one elders and four lady missionaries in eastern Missouri at present. In St. Louis we have an organized branch and the Saints are scattered throughout the conference. We have seventy-five members in St. Louis, and have many investigators in the state."



Top row—W. C. Rigtrup, E. R. Stoddard, Alma Wells, L. L. Bates, J. M. Thomson, H. C. Clegg, W. O. Anderson, B. Layton, B. Mendenhall, A. W. Adkinson, J. K. Thomson. Second row—Nettie Mecham, Lila Mitchell, Pearl Critchfield, J. H. Sparks, Eva Wrathall, J. B. Thomas, Vilate Bennion, Sylvia Bushman, V. A. Cutler. Third row—E. F. Allen, R. S. Dalley, J. D. Hess, Conference President S. F. Kimball, Jr., Mission President S. O. Bennion, J. Chamberlain, W. C. Garner, J. W. Bates, G. A. Thomson.

Elder G. A. Thompson, Birchtree, Mo., March 14: "We find the people in and around Westplains very friendly, though most of them in the country are poor. As ministers of the gospel, we are always welcome and they are glad to share their humble homes with us, and we always have a place to stop over night. Some are a little prejudiced, not so much against us as against our religion. One young man told us he did not think a "Mormon" was a Christian. But when we tell them what "Mormonism" means, and explain its beautiful principles, they are generally very good to us. Elders laboring in Oregon and Howell counties, left to right: J. K. Thompson, Salt Lake City. G. A. Thompson, Richmond; Amos W. Atkinson, Kamas; William C. Rigtrup, Spanish Fork."



Elder Byron Mendenhall, Ipswich, England, February 28: "We have experienced during the past two months some exciting and interesting times here, owing to scandalous stories circulated from pulpit and press, concerning our teachings. The animosity of the people has been aroused to such an extent that our existence here for a time was threatened. Twice our meetings have been entered and broken up by angry mobs, chairs, glass-globes, etc., being broken, but no personal injury inflicted on anyone present. Determined to hold our meetings, we secured a padlock and key for the front gate leading to the hall, also keys for all doors. Generally five elders stood on guard on the outside, while the sixth conducted the services inside. Our unwise stroll in Christ Church Park, one Sunday afternoon, resulted very unpleasantly for three of us. A crowd gathered from all directions, and chased us through the park and streets to our lodge, pelting us with stones, sods, and walking canes. Large crowds gathered on Sunday in the vicinity of our hall and raised considerable disturbance, but the police have captured several offenders, who will doubtless be punished according to the law. Owing to the hostility of the crowd, we have stayed in our hall the last two Sunday nights until after midnight, when ten police, who are our best friends in this city, and detectives, escorted us to safety. Notwithstanding this bitter feeling, we rejoice in our calling as messengers of truth. The



present persecution, we are sure, is brought on by ignorance and prejudice, which by the help of the Lord we will do our best to enlighten. The elders, top row: Byron Mendenhall, Mapleton; John S. Nelson, Idaho; Willard Bennion, Salt Lake City. Front row: James D. Thorne, Pleasant Grove; Alberton Willardson, Mayfield; Amos L. Cook, conference president, Syracuse, Utah."

Elder F. S. Emery, Groningen, Netherlands: "We are having good

success in this part of the mission. The people in the north Netherlands are noted for their hospitality. They are fair-minded and willing to investigate the gospel. We have had the privilege of bearing our testimonies to large numbers of people. Our meetings are well attended, and the spirit of love is everywhere manifest among the Saints.



We have a splendid choir, which, under the able management of Elder Fiet, is a source of attraction to strangers and beneficial to the Saints. We have just enough persecution to bring investigators. Elders, left to right: J. V. Parker, Rexburg, Idaho; Frank S. Emery, Sixteenth ward, Salt Lake City; Joseph Fiet, branch president, Roy, Utah; and H. R. Cowburn, conference pres-

ident, Twenty-eighth ward, Salt Lake City, Utah."

Elder C. R. Hart, Durango, Colo., March 15: "We are enjoying our work very much here. We hold Sunday School and meetings that are well attended, by Saints, friends, and investigators. A number of people are earnest in their search for truth, and we feel that much good can be accomplished here in the future. Elders, back: C. R. Hart, Raymond, Idaho; front, H. P. Murray, Wellsville, Utah."



Elders Thomas M. Reese, Coalville, Utah, and Thomas C. Tanner, Blackfoot, Ida., write from Goldsboro, North Carolina, March 8: "We find many friends in the country districts, and have numerous opportunities to hold cottage meetings, and baptized five, and explained



the gospel to a large number of people who came to witness the baptisms. We sold two Books of Mormon and eight other books. An elderly lady was restored to health by the power of God through the ministration of Elder Tanner, and has expressed a desire soon to be baptized. We made many friends and obtained a number of investigators as a result of our meetings. Invitations were extended to us by prominent men to visit with them whenever we could."

Elder J. B. Thomas, Bloomington, Ill., March 17: "The elders and sisters of the Bloomington, Ill., branch of the Northern States mission have been diligently working in Bloomington for the past few months. Ten believers have been baptized during the past three months. The people are realizing the truthfulness of the message we

are bearing unto them. We tract in the morning, leaving our literature with the people, most of whom receive it very kindly and with appreciation. We spend the afternoons in retracting and revisiting and conversing on the principles of the gospel, and make dates and calls in the evening when all are at home. This we find the most profitable visit.



Ida Bistline, Logan, Utah."

Elder R. H. McCune, Peoria, Ill., March 22: "During the past six months the elders in the Peoria, Ill., district of the Northern States mission have made many friends, and were privileged to baptize ten people, every one of whom are proud of the truth and of the gospel. Elders, top row: Leslie Warburton, Tooele, Utah; Samuel C. Young, Bluewater, N. M.; Ross H. McCune, Ogden. Bottom row: Pearl Anderson, Sugar City, Idaho; Conference President Myron F. Higbee, Cedar City, Utah; Leona Ossman, Rexburg, Idaho."



Temple Anthems, volume one, is the title of a book of nineteen anthems, recently published by the *Deseret News* and edited by Prof. Evan Stephens. The anthems are designed for general use, and fill a demand that has long existed among all the choirs of the Church. The aim, as stated by the publishers, has been to secure a list of anthems within the range of the average choir, all of which will be popular and suitable for worship. The book includes compositions by leading home writers, consisting of many old favorites and several new anthems. The desire has been to keep the standard high without making the selections too difficult. A second volume is promised if this volume is accorded the reception which the publishers hope for. No choir leader in the Church will wish to be without an ample supply of this compilation which may be obtained at the *Deseret News Book Store*, Salt Lake City, Utah; price \$4.50 per doz.

Editors' Table

Order of Government in the Church*

The strength of Israel I apprehend is here today, representing the whole Church of Jesus Christ of Latter-day Saints, not only in the organized stakes of Zion, but in many of the missions in the world.

I need not say to my brethren engaged in the ministry that it is expected of them that one and all will attend to the labors, and be true to the responsibilities, that rest upon them in the discharge of their duties as officers in the Church. We expect that the presidencies of the stakes of Zion will be exemplars to the people. We expect them of a truth to be fathers unto those over whom they preside, men of wisdom, of sound judgment, impartial and just, men who will indeed qualify themselves, or who are indeed qualified by their natural endowments and by the inspiration from God which it is their privilege to enjoy, to preside in righteousness and to sit in righteous judgment over all matters brought to their attention, or that may legitimately belong to their office and calling.

We anticipate the same fidelity, the same faithfulness, the same intelligent administration of their duties, from the bishops and their counselors, and indeed upon these rests perhaps the greatest responsibility, for the reason that they are expected by their presidencies to attend to the various interests and needs of their people. It is expected of a bishop to know all the people that reside in his ward, not only those who are faithful members of the Church, diligent in the performance of their duties, and prominent by their good acts, but to know those who are cold and indifferent, lukewarm, and inclined to err and to make mistakes; and not only these, but it is expected that the bishops, through their aids in their wards, will become acquainted, not only with their members, male and female, but that they will know also the stranger that is within their gates, and be prepared to minister solace, comfort, good counsel, wisdom, and every other aid possible to be rendered, to those who are in need, whether they are of the household of faith or are strangers to the truth. So that there is a great deal expected of the bishops

*From President Joseph F. Smith's opening address at the General Conference, April, 1913.

and their counselors, and the elders and lesser priesthood in their wards, whom they call to their aid in administering to the people, both spiritually and temporally; and I want to remark in this connection, that it is the duty of these bishops and of the presidencies of the stakes of Zion, together with their high councils, to administer justice and right judgment to every member of their wards and of their stakes.

Included in this are the high priests and the seventies and the elders and the apostles and patriarchs and the presidency of the Church of Jesus Christ of Latter-day Saints. No man who is a member of the Church of Jesus Christ of Latter-day Saints, or who has a standing in the Church as a member, is exempt from his responsibilities as a member and his allegiance to the bishop of the ward in which he dwells. I am as much bound to acknowledge my bishop, as a member of the ward in which I dwell, as the humblest and latest member of the Church. No man who claims to be a member of the Church in good standing can ride above or become independent of the authority that the Lord Almighty has established in his Church. This watchcare of the people, of their right living, of their fidelity to their covenants and to the gospel of Jesus Christ, belongs to the presidents of stakes and their counselors and the high councils, or members of the high council, to the bishop and his counselors and the teachers of his ward.

Then we have the organizations of the holy Priesthood. We have the council of the First Presidency, consisting of three presiding High Priests, who are called of God and appointed to preside over the Church, and over the priesthood of God, and I want to say here that it does not follow, and never has followed, that the members of the First Presidency of the Church are necessarily to be ordained apostles. They hold by virtue of their rights as presidents of the Church all the keys and all the authority that pertains to the Melchizedek Priesthood, which comprehends and comprises all of the appendages to that priesthood, the lesser priesthood, and all the offices in the priesthood, from first to last, and from least to greatest; and I would to the Lord that some of our would-be wise men would learn this truth and establish the same in their minds that they might not everlastingly be at sea in regard to it, and be always asking questions of the most nonsensical kind with reference to the rights of the priesthood. All you have to do is to read the revelations through the Prophet Joseph Smith, giving to the Church the authorities of the priesthood that God has restored in the latter day. It is as perfect, as plain as the A B C's of our language, and only needs to be read with the spirit of understanding to be perfectly comprehended.

The duty of the Twelve Apostles of the Church is to preach the gospel to the world, to send it to the inhabitants of the earth,

and to bear testimony of Jesus Christ, the Son of God, as living witnesses of his divine mission. That is their special calling, and they are always under the direction of the presidency of the Church of Jesus Christ of Latter-day Saints, when that presidency is intact, and there is never at the same time two equal heads in the Church—never. The Lord never ordained any such thing, nor designed it. There is always a head in the Church, and if the presidency of the Church are removed by death or other cause, then the next head of the Church is the Twelve Apostles until a presidency is again organized of three presiding High Priests who have the right to hold the office of First Presidency over the Church; and, according to the doctrine laid down by President Wilford Woodruff, who saw the necessity for it, and that of President Lorenzo Snow, if the president should die, his counselors are then released from that presidency, and it is the duty of the Twelve Apostles to proceed at once, in the manner that has been pointed out, to see that the First Presidency is re-organized so that there may be no deficiency in the working and order of the priesthood in the Church.

Now again, the bishoprics and the presidents of stakes have exclusive jurisdiction over the membership or the standing of men and women in their wards and in their stakes. I want to state that pretty plain—that is to say, it is not my duty, it is not the duty of the seven presidents of seventies, nor of the council of the twelve apostles, to go into a stake of Zion and try for membership or for standing in the Church, any member of a stake or ward. We have no business to do it; it belongs to the local authorities, and they have ample authority to deal with the membership in their wards and in their stakes. The bishops may try an elder for misconduct, for unchristianlike conduct, for apostasy, or for wickedness of any kind that would disqualify him for membership in the Church, and they may pass upon him their judgment that he is unworthy of fellowship in the Church, and they may withdraw from him their fellowship. Then they may refer his case to the presidency and high council of the stake to deal with him, even to the extent of excommunication from the Church, and there is no remedy for this, only the right of appeal to the Presidency of the Church. If there may be, perchance, any injustice, any partiality, lack of information or understanding on the part of the bishopric, which may not be corrected and therefore might be perpetuated by the decision of the high council, and the party aggrieved does not feel that he has had justice dealt out to him, he then has a right, under the laws of the Church, to appeal to the Presidency of the Church, but not otherwise. We want it distinctly understood that we cannot hear the complaints of members of the Church against their bishops, nor against their presidents, nor against their fellow members in the Church. If

we were to yield to a thing of this kind, we could usurp and do away with the authority of the bishops, and with the presidencies of the stakes, and we would have the responsibility of trying any or all the members of the Church who might have troubles to adjust, and that would be a practical impossibility. We could not do it; and then, it would not be right to do it, because God has designed it the other way. The Lord has given us a more perfect organization than that.

Therefore, we want the cranks and the crazy folks, the insane, if there are any, who wish to step over their bishops and their presidents to the Presidency of the Church or to the Twelve, to distinctly understand that if they do so, we will refer their case to their local authorities to be dealt with on the ground, where the evidence can be had pro and con and where justice can be meted out to them. We have enough to do, goodness knows, without listening to the complaints and cries, mournings and bickerings of individuals, everywhere, however few, comparatively, for the limits of the Church are now spread out and extended to the islands of the sea and to distant continents and countries, for the gospel is being preached to the nations of the world. And we cannot hear all the complaints of individuals. The Lord has organized these councils in the Church, such as the bishop's councils, and the high councils, with the presidencies in the Church, to take care of the people, to see that no injustice is done by one to another in the Church, to see that no unrighteousness exists that can be averted or that can be corrected, and to see that justice and judgment and righteousness shall reign in the organizations of the Church, and no wickedness or vileness be permitted to linger and corrode the body of the Church by neglect of being dealt with in the proper way. Not that we should injure, or hurt, or oppress—the furthest thought in the world from my heart is oppression. No man should be oppressed. No authority of the priesthood can be administered or exerted in any degree of unrighteousness, without offending God. Therefore, when we deal with men we should not deal with them in anger. We should not deal with them with prejudice in our minds against them. We should dismiss prejudice, dispel anger from our hearts, and when we try our brethren for membership or fellowship in the Church we should do it dispassionately, charitably, lovingly, kindly, with a view to save and not to destroy. That is our business; our business is to save the world, to save mankind, to bring them in harmony with the laws of God and with principles of righteousness, justice and truth, that they may be saved in the kingdom of our God and become, eventually, through obedience to the ordinances of the gospel, heirs of God and joint heirs with Jesus Christ. That is our mission.

Now, then, we have our high priests' quorums or councils,

and we have our seventies' councils, and our elders, and then we have the councils of the priests, teachers and deacons in the lesser priesthood. These councils each and all in their organized capacity have jurisdiction over the fellowship of the members of these councils—that is, if a man is an elder, or if a man has a standing in the seventies' quorum, or is a member of the high council, or the high priests' quorum, and he is misbehaving himself, shows a lack of diligence, a lack of faith, a lack of reverence for the position he holds in his council, or quorum, his fellowship in that quorum to which he belongs, or his standing should be looked after or enquired into, for he is amenable to his quorum for his good standing and fellowship in it. So that we have the check that the Lord has placed upon members of the Church, and when I say members of the Church, I mean me, I mean the apostles, I mean the high priests, and the seventies, and elders. I mean everybody that is a member of the Church; and I say that when these members of the Church are in error or doing wrong, we have the check on them; in the first place, in the wards, bishops look after them; then their quorums to which they belong have jurisdiction and they are required to look after them, too; and then after their quorums look after them, the presidencies of the stakes look after them, and see that they are applauded when they do their duties and keep the commandments of the Lord. So the Lord has placed a great many checks upon the members of the Church, with a view to teaching them right principles, to help them to do right, to live right and to be pure and clean from the sins of the world, that the body of the Church may be perfected, that it may be free from disease, from all contagious evils, just as the body of the man Christ Jesus is free from all taint, evil, and sin. So God has placed these safeguards in the Church from the deacons to the apostles, and to the presidency of the Church, with a view of persuading men and women to keep themselves pure and unspotted from the world, and to help them to be faithful to their covenants entered into with one another and with their God!

JOSEPH F. SMITH.

Mother

I learned in my childhood that no love in all the world **can** equal the love of a true mother. I am at a loss to know how **it** would be possible for any one to love children more truly than did my mother. I have felt, sometimes, How could even the Father

love his children more than my mother loved hers? Her love was life to me, it was strength, encouragement; it was a love that begot love or likeness in myself. I knew she loved me with all her heart and soul. She would toil and sacrifice herself day and night for temporal comforts and blessings to provide for and give to her children. No sacrifice of self—of her time, leisure, pleasure, or opportunities for rest—was considered for a moment, when compared with her duty and love to her children.

When fifteen years of age, I was called to a foreign country to preach the gospel—or to learn how, and to learn it for myself. The strongest anchor of my life, which helped to hold my ambitions and desires steady, to bring me upon a level and keep me straight, was the love of my mother. Only a young boy, with immature judgment, without the advantages of an education, I was thrown into the midst of the greatest temptations possible for any boy or man to be subjected to. Yet, whenever those allurements became most enticing to me, the first thought that arose in my soul was this: "Remember the love of your mother. Remember how she strove for your welfare. Remember how willing she was to sacrifice her life for your good. Remember what she taught you in your childhood." Mother always insisted upon my reading the New Testament—the only book, except a few school books, that we had in the family, or that was within the reach of us at that time. My love for my mother and the recollection of her teachings became a strong defense, a protecting barrier between sin, temptation and me. I became able to turn aside from evil by the help of the Lord, and because of the love begotten in my soul toward her whom I knew loved me more than any other living being could love me.

A wife may love her husband, but this love is different from the love of mother for her child. The true mother, the mother who has the fear of God and the love of truth in her soul, will never hide from danger and harm, nor leave her child exposed to them. But, as naturally as sparks fly upward, and as it is to breathe the breath of life, mother steps between her child and danger. She will defend her child to the uttermost. Her life is as nothing in the balance, in comparison with the life of her child. That is the love of true motherhood—for children.

I place a high estimate upon the love of mother. I have often said, and will repeat it, that the love of a true mother comes nearer to being like the love of God than any other kind of love. There are two divine personages that I can scarcely think or talk about without it softens my spirit, and brings me down to the similitude of a little child; and those two beings are my mother and my Lord Jesus, my Redeemer! You boys who are absent to day, remember mother with a letter. She deserves it as regularly as the weeks come and go. In the pursuit of your duties, your

vocations, as well as in all the vicissitudes and actions of your lives, remember her counsels, admonitions, and prayers. Honor and respect her as she deserves, and you shall be honored by the Prince of Life.

JOSEPH F. SMITH.

Peace

The month of May is eminently the "peace month" of the year. The fourth American peace congress will be held at St. Louis during the first week of the month. The Lake Mohonk congress will also be held this month, and the Utah State Peace society will hold its annual meeting on the 18th of May, in this city, in the Tabernacle, if the use of that building can be obtained for the purpose, through the courtesy of the First Presidency, as on one or two former occasions. Peace day will be observed in memory of the first Hague congress, all over the world.

The question might be asked, What is the use of all peace congresses and all the agitation for universal arbitration? War and war preparations go on just the same. Do not the prophets of our Lord, both ancient and modern, depict a time yet to come when wars will devastate the world; when there shall be trouble, such as never was from the beginning of the world; when, in fact, all who will not take up sword against his brother must go to Zion for peace and tranquility?

This is true. Everyone familiar with the word of God knows that wars and strife, not only between nations but between different classes of society, are yet to form page upon page of the history of the world. But they know also that the same prophets speak of the time when there shall be universal peace; when "nation shall not lift up sword against nation; neither shall they learn war any more, but they shall sit every man under his vine and under his fig tree, and none shall make them afraid" (Micah 4:1-7). The fact that a time of universal peace and prosperity is coming is just as clear in the prophetic word as the other fact that there is a time of trouble yet in the future. Nor is there any contradiction in these two sets of prophetic utterances. The nations of the world are facing certain problems that can be solved only by the aid of the sword, as, for instance, the Balkan problem about which one of the most sanguinary wars of history has just been waged. But such wars only hasten the day of universal peace. They are the necessary preliminary to the Millennium.

Let us consider the facts. According to the Divine Word, "God made of one blood all nations of men" to dwell on all the face of the earth, and he "determined the times before appointed"

for their existence, as well as the boundaries of their habitation, and all for the purpose that they might seek the Lord and find him (Acts 17:26, 27). From which it is clear that the division of the human family into nations, kindreds, tongues, etc., as originally made, is of divine origin, and necessary for the divine plan of redemption. It is not accidental; nor without its religious meaning. But during the long, dark ages of the rebellion of man against God, the divine plan has been set aside. The boundaries appointed have been obliterated in many instances, by wars of conquest and robbery. Nation has enslaved nation. By unrighteous wars nations that were never destined to mix have been forced together under one crown, or scepter. Languages have been brutally suppressed and buried in the tomb of oblivion. In the Balkan peninsula we see this mixture perhaps more than anywhere else on the face of the earth. There the Turks from Asia came like a whirlwind and upset everything. They subdued Greeks, Bulgarians, Slavs, and every other nationality, and forced them into their "melting pot." Similar conditions obtain elsewhere. In Austria-Hungary the experiment is being made of making one nation out of Slavs, Germans, Magyars, Wallachs, Czechs, Poles, Croats, Serbs, and others. Russia holds a conglomeration of nationalities, most of which have been forced to come together at the point of the sword. The nations of the world as a rule are founded on injustice to other nations. They occupy territory stolen from others. They rule over weaker nations by force and not by mutual agreement. All this injustice must be atoned for. Nationalities must be separated and rehabilitated. National boundaries must be restored. The wrongs perpetrated by wars must be righted. In some instances this can be done only by means of war. And therefore we look forward to many a sanguinary conflict, of the same nature as the Balkan war. But when every wrong between nations is righted and perfect justice restored, there will be nothing to cause war. There will be no need of armies and navies. Most of the great nations need their military forces to keep the incongruous elements together. Austria-Hungary, Germany, Russia, would not exist long without their armies, for Slavs, Teutons, Poles, Finns, Magyars, etc., would set up governments of their own the moment they should dare to do so. Hence, armies would be superfluous if governments would give each conquered race full justice. To this we look forward with confidence. We believe every crushed nation which still retains national life will be restored. We look forward to a sifting and purification of the nations, through many tribulations. We look forward, not only to the restoration of Palestine to the Jews, but of the Grecian states to the Greeks, and the lands belonging to the Slavs to that race. We look forward to the restoration of Poland, and Finland; to the consolidation of

some races that are now unjustly divided, and to the division of empires which are held together only by brute force. And all this as a preliminary to the establishment of the universal brotherhood of man—a world republic under the presidency of the Son of God.

In the meantime, it is our solemn duty to prepare the sentiment of the world for universal peace, which is the great principle upon which the government of man during the Millennium will be founded. It is the next step in advance. Man has had several forms of government. The first was the Patriarchal. Under this the family was the unit. The head of the family was the representative of God. He was law-giver, judge, and executive, as the visible representative of the Almighty. Then came the Mosaic dispensation, in which the families were gathered into a nation, the nation being the unit. The head of the nation was, to the nation, what the head of the family was to the family during the previous dispensation. During the Christian dispensation the chosen nation was scattered, and the standard bearers of truth were commanded to go to every part of the world. It was a scattering dispensation for the purpose of preparing all the world for the last and highest civilization. The next dispensation will be one of gathering. In it the human family will be united in one great federation, under the divine head, with all the gifts and graces of every previous dispensation restored. The friends of peace have no other object than to prepare the world for this consummation of all things. They hope to prepare the sentiment for the Millennium. It can never come until the world is prepared for it. The peace advocates are laboring in many instances in the dark, not knowing just exactly what step to take from time to time. But the Latter-day Saints need not be in the dark on this question. They can proceed in the light of the prophetic word. And they, more than all others, should be the advocates of peace, and the supporters of the peace movement. For they believe that the world belongs to the Prince of Peace.

J. M. SJODAHL.

Deacons and Outlines for Study.—There are some 20,000 Deacons in the Church. Out of this number more than fifty per cent are enrolled in the classes of the various wards of Zion. The course of study for 1913 is upon the subject, "Some of the Experiences in the Lives of Early Church Leaders and Members," a book of some 130 pages. Comparatively few of these have been sold, and the bishops are urged to look into this matter, and see that more copies of the text books are placed in the hands of the Deacons so that they may enter with greater spirit into their work.

Priesthood Quorums' Table

Report of the Committee on Priesthood Outlines

Read at the Annual Conference Priesthood Meeting, April, 1913.

DEAR BRETHREN: The present arrangement for the improvement of the Priesthood Quorums has been in operation for about four years, since 1908. Looking back over this period we have only cause for congratulation in observing the growth and development of the work. A few moments may well be spent by this great body in the contemplation of some of the points in which we have advanced during the period named. Therefore, let us devote a little time in emphasizing the successes that have been accomplished, and in contemplating others that are being worked out at present.

I. PRIESTS' QUORUMS.

Taking as a keynote the 87th and 88th verses of the 107th Section of the Doctrine and Covenants, this committee and the Presiding Bishopric urged that the bishops throughout the Church, who are the presidents of the Priests' Quorums, should carry these instructions into effect: "Also, the duty of the president over the Priesthood of Aaron is to preside over 48 priests, and sit in council with them to teach them the duties of their office as given in the covenants. This president is to be a bishop; for this is one of the duties of this Priesthood."

One year ago, when Bishop Nibley's circular letter went forth to the bishops of the Church, not over 30 bishops had paid attention to these instructions. According to the latest report received, it is learned that out of the bishops of 715 wards there are now in the neighborhood of 500 who preside over and instruct the Priests' Quorums or classes of their respective wards, following the instructions given last April, that whenever there were enough Priests they should be organized into quorums, the bishops set to work, and as a result we have now 258 organized quorums of 25 Priests or more in each, presided over by the bishops. The advantages of this arrangement are, first, that the bishops come in personal contact with the Priests—young men of impressionable age,—at a critical period of their lives; and second, that they are thus able to teach and instruct them at a time when they most need it. This movement has resulted in an increase in the number of Priests. There are at the present time 7,578 Priests in the Church, which is an increase for the past year or more than 1,000.

In passing, it should be stated here, that in the organization of Priests' Quorums, and this applies also to the organization of any

other quorums in the Church, when there are not sufficient numbers to form a full quorum there should always be a majority before a quorum is organized. Thus no quorum of Priests should be organized with fewer than 25 members. This, however, does not prevent the bishop from following the instructions previously given, that where the number is too small for a quorum to be organized, he should still preside over the Priests, since that is his special duty and calling, and see that they are instructed properly in their duties at the weekly Priesthood meetings.

II. WARD TEACHING.

Here is another very important division of work that has been emphasized in the past year with excellent results, and which is being urged at the present time upon the authorities throughout the Church. There is an unusual interest aroused in this great work of ward teaching, which cannot fail to result in great good to the people, and in growth to the Church of Christ.

In the 64 stakes of Zion, there are 12,500 brethren engaged in this noble cause. They are laboring in 6,250 districts, with an average to each two teachers of 11 families. In some of the wards the average number of families to each teacher very largely exceeds 11, but it has been observed that the best results were obtained where fewer than 8 families were assigned to a pair of teachers. The bishops of the various wards are, therefore, urged to cut up their wards into smaller districts, thus setting more people at work, and at the same time obtaining better results. It has been urged by some bishops that they have not the material in their wards, but it has been proved by experience by those who have followed instructions that there is more slumbering material in the wards suitable for this work than some bishops ever dreamed of. The object should be to set everybody to work, including especially the ordained teacher and the priest who should be set to work with the more experienced brethren, thus interesting them in the cause and creating life and activity in the ward.

It appears from the reports sent to the Bishop's Office, that every month of the past year over 20,000 families were visited by the teachers. One of the interesting facts in connection with the report is, that in a number of the country districts the most successful work of the teachers was done by day-time visits, a day being set apart for this work, and the people as well as the officers and teachers, being notified and urged to prepare for the visits. Another admirable fact in connection with the visit of the teachers in the wards where the teaching is now being done, is, that the work is specific. The teachers go with a message, or with instructions, or with a view to some specific doctrinal teaching, thus making their trips and their efforts profitable not only to the people whom they visit, but also to themselves. One splendid idea that has contributed largely to the spiritual improvement in ward teaching is that the bishops have met with their teachers

each month and have given the teachers messages suitable for that month and time to deliver in their teachings to the people. In this way, the bishop is informed of the condition of the people, and the people are taught the instructions and messages which the bishop desires shall be borne to them.

In this connection it is interesting to observe from the statistics obtained that in the following stakes over 50 per cent of the families were visited each month by the acting teachers during the year 1912:

Ogden, 85 per cent Bear River, 70 per cent; Liberty, 68 per cent; Box Elder, 64 per cent; North Weber, 63 per cent; Ensign 53 per cent; and Oneida 51 per cent.

In the following wards 100 per cent of the families are reported visited by the acting teachers each month during 1912. These wards are entitled to be entered on the roll of honor, in the matter of teaching:

Elwood, Bear River Stake; Penrose, Bear River Stake; Clearfield, Davis Sake, 33rd Ward, Liberty Stake; Eden, Odgen Stake; Twin Groves, Yellowstone Stake; Redmesa, Young Stake.

It will be observed that these stakes and wards are largely scattered throughout the Church; that is, they are not in any one particular district, but extend from the north to the extreme south; and it might be suggested here, that what these wards and stakes are able to do may be done by every ward and stake in the Church, and we hope will be done, as the splendid work shall grow, and the officers of the Church shall take it up with the enthusiasm manifested in the wards and stakes that have been named.

Let it be observed, too, that in these wards, under the instructions of the bishops, the teaching has not been mere calling, but the ward districts assigned to two teachers are so small, and so many are engaged in the work that it has not been difficult for the two teachers assigned to the district to visit an evening and do real teaching with every family assigned to them.

Other wards in the Church have come close to the figure of the wards named above in their visits, and have had almost 100 per cent of the families each month, visited by the teachers, during 1912. These are reported as follows:

Knightsville, Nebo Stake, 98 per cent; Huntsville, Odgen Stake, 96 per cent; Ogden 4th Ward, Ogden Stake, 96 per cent; Lynne, North Weber Stake 94 per cent; Brighton, Pioneer Stake 94 per cent; Middleton, Odgen Stake, 93 per cent.

III. WEEKLY PRIESTHOOD MEETINGS.

In the attendance at the weekly quorum study meetings there is marked improvement generally throughout the Church, and a few statistics on this matter will not be out of place, as an encouragement to the wards that are still lacking in the necessary enthusiasm characteristic of those who have succeeded.

There are 10,735 officers enrolled in the weekly Priesthood meetings. The average number attending, or present at each meeting, is 5,908, or 52 per cent, which shows that 4,758 is the average absence, or 48 per cent. There are 79,681 members enrolled altogether in the Priesthood, of which 60,702 are enrolled in the classes, and the average number present at the meetings is 17,294. There are 1,656 on missions, which leaves the number not enrolled at 19,388, a body of men among whom it is the duty of the various officers of the quorums and the bishops to do effective work. Let us impress it upon you that nearly 18,000 men meeting weekly for study and contemplation must inevitably result in general good in the Church.

It has often been said that the High Priests are the least active in the Church, but the records show that 34 per cent of the High Priests attend the weekly priesthood meetings, 26 per cent of the Seventies, 23 per cent of the Deacons, 17 per cent of the Priests, 15 per cent of the Elders, and 14 per cent of the Teachers. Here also is a pointer to the authorities of the quorums that need missionary work.

IV. RESPONSIBILITY OF QUORUM OFFICERS

With the organization that we have, it should not be necessary for too great a burden to be placed upon the bishoprics of the wards in keeping the members of the various priesthood quorums in the line of their duty. The work is so fairly distributed among the quorums that no one person need be overworked. It is the duty of the President and counselors of the quorums of the priesthood to keep in touch with every member of their quorums, by personal visit, by teaching, by instruction, and by that sympathy and interest that should characterize an official in the Church. Let the officers of the quorums remember that they are responsible for the numbers of their respective quorums. To this end they should have some system of keeping in contact with them.

The officers of a certain Seventies' quorum in one of the Northern stakes, have set a good example by personally communicating by letter with members of their quorum. For example, last November they called the attention of each member to these facts that needed consideration at that time; the study of the year book; the payment of tithing, so that there should be no list of non-tithepayers in that quorum; the payment of the local funds; an invitation to attend the quarterly conference on the Sunday following, at which time the secretary would be prepared to furnish year books and receive funds, which it was stated could also be paid to any member of the presidency of the quorum. This is only one means of keeping before the members of the quorum the duties required of them from week to week and from month to month. But the point is, that the officers of the quorums, not only of the Seventies, High Priests and Elders, but also the presidencies of the quorums of the Lesser Priesthood are responsible for

each member of their respective quorums. In this way they not only urge them to their duties, but they become closely associated, and that fraternalism that should characterize the quorums of the Priesthood is encouraged and made to grow to the advantage of the individuals and the development of spiritual growth in all concerned. Every person belonging to the Priesthood should feel it his duty to be actively engaged in the work, either in the ward or stake, and officers should make it a point to see that encouragement is rendered to the brethren to this end.

V. ACTIVITIES OF THE MELCHIZEDEK PRIESTHOOD

From information in the hands of the Presiding Bishopric very interesting facts may be gleaned concerning the activities, not only of the Melchizedek but of the Aaronic Priesthood. It appears that the High Priests, Seventies and Elders, who are engaged in quorum duties, such as officers and instructors in the quorums of the Higher and Lesser Priesthood, have largely increased during the year 1912: Whereas, in 1911, 5,243 were then engaged as instructors, for the year 1912, 6,288 were thus engaged.

It appears also that of the High Priests, Seventies and Elders engaged in ward duties for 1911, there were 18,086, but for the year 1912, 20,495 were thus engaged. Also that, whereas, in 1911, 10,644 High Priests, Seventies and Elders were engaged in the auxiliary organizations as teachers and officers, 10,728 were thus engaged in the year 1912. Similar increase is shown also in quorum enrollment in the Priesthood classes, in missionary duties, in stake duties, and in other activities of the Higher Priesthood.

Speaking of the Lesser Priesthood in this respect, there also is a commendable increase in quorum or class duties, in ward duties, and in auxiliary organization duties. And thus, while there are many items that can be largely improved in the various wards and stakes of Zion, reports show a strong indication of growth. While the activities of the Priesthood in a general way could be very largely improved, and made more effective, the fact remains that we are moving upward, and that the year 1912 shows marked improvement over the activities of the previous year. We urge stake officers, the bishops and quorum officers to check up the work of the various quorums in their stakes and wards, with a view to encouraging the officers to increased effort in their duties and activities for the year 1913. As an example of some of the reports which the authorities now and then hear in the quarterly conferences from presidents of quorums who are trying to do effective work among the members of their respective quorums, we take two stakes who report the activities of their High Priests:

Maricopa Stake: High Priests enrolled 72. Doing active service in the Stake 64. Number excused from service because of infirmity, 6. Number idle, 2.

Granite Stake: Number of high priests enrolled 429. Number

doing active service in the stake and wards 350, leaving only 79 not engaged in ward or Priesthood duties; notwithstanding the fact that in the total number there are 112 who are 70 years and over.

Thus, brethren, we have cause to be encouraged over the splendid showing, and while it may not be so good as it should be, we are assured from the figures we have received, from the general interest manifested, and from the new life permeating the Priesthood generally throughout the Church, that there is a strong, active movement upward. The purpose of this information, as well as of all reports rendered, is not the information and reports as an end, or for the personal benefit of the Presiding Bishop's Office, but to create an awakening among the officers of the Church; and a desire among the Priesthood generally to improve conditions as they exist in the various wards of the Church. We, therefore, urge the bishops and the authorities carefully to consider their reports. Where they show weakness, strengthen that weakness, so that each succeeding year may show improvement over the past, and thus the Church be made to grow and to prosper, and the Spirit of the Lord be made manifest among the people to their own salvation and development, and to the glory of our Father in Heaven.

THE GENERAL PRIESTHOOD COMMITTEE.

By David O. McKay,
Chairman.

Improving Ward Teaching is one of the important labors devolving upon the teachers and the officers of stakes and wards, who are being urged to take hold of this work with vigor. From reports for 1912, it is ascertained that the average number of families visited monthly in the Church is 30 per cent. The per cent of families visited by the acting teachers each month for the year 1912, in each of the stakes of Zion. follows:

Alberta, 21; Alpine, 24; Bannock, 40; Bear Lake, 89; Bear River, 70; Beaver, 10; Benson, 32; Big Horn, 47; Bingham, 19; Blackfoot, 35; Box Elder, 64; Cache, 38; California Mission, 1; Carbon, 25; Cassia, 22; Davis, 45; Deseret, 11; Duchesne, 29; Emery, 25; Ensign, 53; Fremont, 16; Granite, 34; Hyrum, 18; Jordan, 28; Juab, 5; Kanab, 14; Liberty, 68; Malad, 15; Maricopa, 43; Millard, 14; Moapa, 15; Morgan, 35; Nebo, 39.8; North Sanpete, 21; North Weber, 63; Ogden, 85; Oneida, 51; Panguitch, 4; Parowan, 7; Pioneer, 37; Pocatello, 17; Rigby, 13; St. George, 24; St. Johns, 20; St. Joseph, 27; Salt Lake, 28; San Juan, 34; San Luis, 22; Sevier, 10; Snowflake, 25; South Sanpete, 33; Star Valley, 19; Summit, 30; Taylor, 30; Teton, 9; Tooele, 30; Uintah, 43; Union, 30; Utah, 28; Wasatch, 30; Wayne, 34; Weber, 47; Woodruff, 1; Yellowstone, 31; Young, 42; average for the whole Church 30 per cent.

Mutual Work

Annual M. I. A. and Primary Conference

The Eighteenth General Annual Conference of the Young Men's and Young Ladies' Mutual Improvement Associations, and the Eleventh Annual Conference of the Primary Associations of the Church of Jesus Christ of Latter-day Saints will be held in Salt Lake City, on Friday, Saturday and Sunday, June 6th, 7th and 8th, 1913.

All members are invited and all officers are particularly requested to be present at all of the meetings of the conference, and a cordial invitation is extended to the Saints generally to attend the meetings to be held in the Tabernacle at 2 and 7 p. m. on Sunday, June 8th.

JOSEPH F. SMITH,

HEBER J. GRANT,

B. H. ROBERTS,

General Superintendency Y.M.M.I.A.

MARTHA H. TINGEY,

RUTH M. FOX,

MAE T. NYSTROM,

Presidency Y. L. M. I. A.

LOUIE B. FELT,

MAY ANDERSON,

CLARA W. BEEBE,

Presidency Primary Associations.

Annual M. I. A. Conference

The M. I. A. Annual Conference will be held in Salt Lake City, June 6, 7, and 8. The first meeting, June 6, 10 o'clock, will be conjoint. The first topic will be, "The M. I. A. Day," by three speakers; the second, "Suggestions for Summer Work," by three speakers. There will be special music.

On Friday, 2 p.m., separate officers' meetings. In the Young Men's department the Reading Course, Class Study, the annual report and other Mutual business will be treated.

Friday evening there will be an entertainment held in the Deseret Gymnasium consisting of a reception and social, one hour will be devoted to games suitable for adoption in any of the organizations. There will also be a twenty-minutes' dramatic demonstration, followed by dancing, light refreshments, etc.

On Saturday morning at 9 o'clock a special superintendents' meeting will be held in which will be treated "System in Stake Work," "Systematic Checking up in Stake and Ward Work," with discussion and questions. At this one-hour special meeting, it is hoped every superintendent of Y. M. M. I. A. in the Church will be present.

At 10 o'clock Saturday morning the young men will hold an

officers' meeting, at which a demonstration in organizing Scouts will be given; "Vocations and Industries," "Debating," and the "Character of leaders of physical activities," will be discussed by competent speakers.

It is expected that a noon luncheon of the superintendents and General Board will be held at which the subject of "Membership Work" will be taken up. B. S. Hinckley, master of ceremonies.

Saturday afternoon will be devoted to M. I. A. Scout demonstrations, and contest-work in boy scout activities.

Saturday evening will be devoted to story-telling, orations, and quartet contests, as per instructions sent to superintendents.

On Sunday morning at the conjoint meeting in the Tabernacle four topics will be discussed under the general heading, "How to Make Mutual Improvement Associations Popular and Effective." Good singing will be provided.

On Sunday afternoon President Joseph F. Smith, President Martha H. Tingey, of the Young Ladies' Mutual Improvement Associations, and President Louie B. Felt, of the Primary Associations, will address the congregation. Music will be furnished by the Tabernacle choir.

At the evening session there will be a demonstration of a suggestive Sunday evening conjoint program, under the title, "Lessons from the Life of David." Three speakers, a number of singers, and boy chanters will take part.

The details of the exercises are now being arranged, and the superintendents will be provided with programs when ready.

The general slogan for the conference will be, "We stand for a holy Sabbath and a weekly half holiday."

Usual rates will be given on the railroads, and the superintendents throughout the Church are instructed to see that their stakes and wards are properly represented. There will be something to do, to hear, and to see during every minute of the time.

June M. I. A. Day Devoted to Scout Work

Stake superintendents and ward presidents will please notice that the General Board has decided to give the Saturday afternoon of the June Conference, usually heretofore devoted to athletic interests, to demonstrations and contest work in Boy Scout activities. After careful consideration it was thought advisable not to have field and track events this year. The scout program will consist of life-saving, carrying and bandaging, signal work and tent raising, most of which will be in the nature of contests. The stakes are invited to send one or more patrols to contest in any part of the work. Some of the stakes have expressed a desire to "hike" their boys into Salt Lake. In case this is done, it is suggested that careful arrangements should be made for the care and protection of the boys while on the road and during

their stay in the city. Camping grounds and perhaps other accommodations will be arranged for by the Athletic Committee. Any stake that expects to enter the contests should communicate with Dr. John H. Taylor, Deseret Gymnasium, who will mail them a detailed program of the events and render them any other assistance possible.

Washington's Birthday "Hike"

On February 22, 150 Liberty Stake M. I. A. Scouts broke the trail to Ensign Peak, in charge of Scout Leader Robert Richardson, Dr. John H. Taylor, General Scout Director, and Stake Superintendent Oscar A. Kirkham. The portrait gives a view of the boys around the



flagstaff on the summit. On returning the whole company were given a bath in the Deseret Gymnasium. Supt. Kirkham was chosen by the General Board, on Wednesday, April 16, to act as General Field Secretary, and will take charge of the intellectual activities of M. I. A. work on June 1.

Contests in Story-Telling, Orations and Quartet Singing

At the June Conference of the M. I. A. there will be contests in the above activities, and all the stakes of Zion are invited and encouraged to participate. The preliminaries will be held on Friday afternoon, in Salt Lake City, when all who take part must be present for the preliminary try-outs. Finals will be held Saturday night in the Assembly Hall before the public. The preliminary exercises will be heard by competent judges selected by the General Boards, and the two best in story-telling and orations will be selected for the finals to be held on Saturday, at which also the two quartets winning in the

preliminary contest will participate. Only those may participate in this contest who have won first place in any stake contest in the Church. Expenses of transportation must be borne by the stakes, the organization, or the individuals themselves who participate. The time for each event must not exceed fifteen minutes, and the names of the contestants must be sent to the General Secretary of the Y. M. M. I. A., Salt Lake City, not later than June 1.

Resolutions on the Death of Sister Adelia G. Hart, wife of Elder Charles H. Hart

Adopted at the Meeting of the General Board of Y. M. M. I. A.,
March 19, 1913.

Resolved, that the General Board of Mutual Improvement Associations hereby expresses its deep and heartfelt sympathy with their fellow-member, Elder Charles H. Hart, in the loss of his beloved wife, and with his family, in their being deprived of the presence and guidance of their loving and devoted mother, Sister Adelia G. Hart, whose death occurred on March 18, 1913. We realize the great bereavement that has come to them in this sad event, and pray our Father in Heaven to comfort their sorrowing hearts, and to provide for them that tender care and solicitude which are necessary to their future well-being, and of which they are now naturally deprived by the passing away from mortality of a watchful, noble, affectionate wife and mother. We recognize the integrity and faithfulness of Sister Adelia through all the responsibilities that came to her as a devoted Latter-day Saint and wife and mother in Israel, and which have earned for her an everlasting reward with the just, the pure and the true in our Father's kingdom and a reunion with her husband and family under the blessings of the new and everlasting covenant of our Lord and Savior Jesus Christ. In this we know that Brother Hart has a consolation which human thoughts and words cannot give, but which comes from the testimony of the Holy Spirit that abides in his soul; and we pray that that consolation and testimony will increase in and remain with him and his family to their perfect comfort and an encouragement for faithfulness in the cause of our God that will reunite in a relationship of glory and permanence in our Father's kingdom the ties now so painfully broken in mortality. And be it also

Resolved, that we request the General Superintendency of the Y. M. M. I. A., acting on behalf of this Board, to express personally to Brother Hart our loving sympathy and friendship in this time of sorrow; and further, that the editors of the IMPROVEMENT ERA also be requested to publish in the ERA the sentiments herein sincerely and affectionately expressed by this meeting of the General Board of Y. M. M. I. A.

Passing Events

Cincinnatus Heiner Miller, known as Joaquin Miller, the poet of the Sierras, died on February 17, age 71 years.

A Strike in Belgium began on April 14, when at least 200,000 men quit work in protest against the refusal of the government to grant them manhood suffrage.

The Utah Eugenic Society held its first regular meeting Thursday, April 3, 1913, Mathonihah Thomas, Salt Lake City, was elected president, Dr. E. G. Titus, Logan, secretary and treasurer. The object of the society is the study of eugenics.

A Memorial to Abraham Lincoln is to be erected in Washington. The plans, as per resolution of Congress, were approved February 1st by President Taft. These call for a statue of Lincoln in a simple and dignified design, to stand near the Washington monument at the Potomac end of the mall, leading from the Capitol to the Potomac Park. The structure, it is estimated, will cost about two million dollars.

The Webb Liquor Bill, prohibiting the shipment of liquor into "dry" states, was passed by the Senate and House of Representatives, and late in February vetoed by President Taft, and later repassed by the Senate and House of Representatives over the President's veto. The reason for the veto of the measure by President Taft was that he thought it unconstitutional. The matter will now doubtless be tried by the courts to decide whether or not it may become a law.

Dr. Frederic Clift died in Layton, March 28. He was a well-known physician of Utah. Some years ago he contributed several important articles to the IMPROVEMENT ERA. He settled first in Wasatch, was later connected with the Brigham Young University at Provo, and had lately settled in Layton. His funeral took place at Kaysville, March 31. Bishop H. H. Blood, Elder J. Golden Kimball, Bishop M. F. Adams, of Layton, and others, were among the speakers.

King Alphonso of Spain narrowly escaped an attempt upon his life on April 13. Three shots were fired at the king, in the streets of Madrid. This is the third attempt against his life during his reign. As soon as the king saw that his assailant had been arrested, he raised himself in the saddle stirrups on the horse upon which he was riding, turned to the crowd, gave a military salute, and shouted, "Long

live Spain!" The enthusiastic masses cheered to the echo, as the king rode to the palace, cool, collected and smiling.

William Henry Rowe, born at Portsmouth, England, February 14, 1841, came to Salt Lake in 1873, died January 28, 1913, in Salt Lake City. He was a pioneer in commercial shoe manufacturing, assistant superintendent of the Z. C. M. I. some years ago, and a progressive and loyal citizen. He was proprietor and manager of the Bear River Land and Irrigation project, a business involving the construction of the famous Bear River canal; the secretary of the Good Roads commission, and a member of the board of directors of the State Fair association. He was a staunch member of the Church, and one of the brave workers in the development of our commonwealth.

The first Chinese Parliament was inaugurated April 8, amid general rejoicing in the Chinese Capital and throughout the country. There were five hundred representatives, out of a total of 596, present, and 177 senators out of 274. They were all earnest-looking men of mature years, and were nearly all dressed in European fashion with frock coats. The proceedings were brief and simple, and were watched by a large number of foreigners who packed the galleries. A salute of 101 guns boomed from the city wall, the streets were decorated with flags, and the occasion was observed as a general holiday throughout China. Yuan Shai Kai's message to Parliament consisted of hearty congratulations, and the "hope that the republic would last 10,000 years."

The American Academy of Science was set upon its feet on February 1st, when President Taft signed bills incorporating the National Institute of Arts and Letters and the American Academy of Arts and Letters. This Institute is composed of 250 men distinguished in arts and letters, who are empowered to fill vacancies in their number as they occur. From these 250 men are chosen 50 of the most distinguished to be members of the Academy. The two institutes came into existence as a result of a suggestion by members of the American Social Science association, in 1898, that some association was needed to give special attention to literature, art and music. Congress declined to take the members seriously until the past winter, though they have sought incorporation for several years. William Dean Howells is president of the Academy.

A special session of the Congress of the United States opened on April 7, and on the 8th President Woodrow Wilson stood on the speaker's rostrum in the hall of the House of Representatives and personally read his first message to Congress, the first president since John Adams, 112 years ago, to exercise that privilege. The galleries

were packed with national figures, and a moving-picture machine was installed to preserve a record of the historic event for the government's archives. The president read his message in a clear voice which carried to every corner of the hall. Among the motives that influenced the president to personally read his first message was that he might get near to the members of Congress, and that every member might hear his appeal for a thorough revision of the tariff, the sole purpose for which the Congress has been called into extraordinary session. The tariff bill was introduced on the first day, before the message was delivered, and has since occupied the time of the great body of legislators.

The Seventeenth Amendment to the Constitution of the United States was adopted April 8 when the legislature of Connecticut ratified the amendment and so became the 36th state (the requisite three-fourths), to approve the change. This is the second amendment to the Constitution of the United States within the last few months. It provides for the election of the United States senators by direct vote of the people instead of by the legislatures of the various states, as heretofore. The amendment reads as follows:

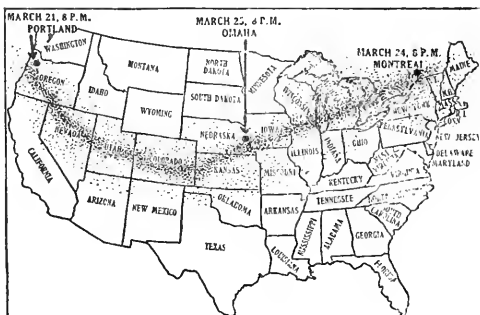
"The senate of the United States shall be composed of two senators from each state, elected by the people thereof, for six years; and each senator shall have one vote. The electors in each state shall have the qualifications requisite for electors of the most numerous branch of the state legislatures.

"When vacancies happen in the representation of any state in the senate, the executive authority of such state shall issue writs of election to fill such vacancies, provided that the legislature of any state may empower the executive thereof to make temporary appointments until the people fill the vacancies by election as the legislature may direct."

"The Reign of Anti-Christ or the Great Falling Away" is a study of ecclesiastical history, by J. M. Sjodahl, an elder in the Church of Jesus Christ of Latter-day Saints, and for many years editor of the *Deseret News*. The book gives a review of the various steps by which the Church organization founded by our Lord in the beginning of our era was dissolved, and another substituted for it as predicted by the prophets of Old and the New Testament. The book contains 138 pages, full of interesting matter for students of church history, throwing much additional light and information on the apostasy, leading up to the establishment of the true Church of Christ in the latter days. On page 71 an explanation is given of the 1,260 "days" assigned to the reign of anti-Christ, by John the Revelator, which shows that from the famous decree of Emperor Phocas and the re-establishment of the Church by the Prophet Joseph Smith, there is a period of exactly 1,260 prophetic lunar years. Missionaries will find it a very interesting book for purposes of study and information. It is copyrighted by Joseph F. Smith, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, and is on sale at the book stores.

A Terrific Storm passed over the United States, from the north-western part of Wahsington, through the states shown in the cut,

which is taken from the *Literary Digest*. Beginning on the evening of March 21, at Portland, it reached Montreal on the 24th. Omaha was swept by a tornado on Easter Sunday, and more than 150 people perished, while millions of dollars worth of property were swept to



destruction. Similar storms in Indiana, Iowa and Illinois brought the total death list in those states up to several hundred. Great numbers of people were made homeless by floods in Ohio and Indiana, beginning on the 25th, when the whole middle west and a great region of splendid cities, towns and humble villages were visited by floods and fire. The general disturbance was probably the worst the country has ever known, and President Wilson, in calling upon the country for help for the homeless and sufferers, denominated the storm a "national calamity." The magnitude of the catastrophe cannot be conveyed by figures. The loss of life mounts up into the hundreds, and the damage to property into very many millions. One hundred thousand, it has been estimated, have been made homeless. The rising waters made the greatest havoc in Dayton, Ohio, and in Columbus,



A SCENE IN ONE OF THE STREETS OF OMAHA

the capital city of Ohio. Dayton, a city of over 125,000 inhabitants, was flooded at a depth of from eight to twenty feet. It is estimated that 70,000 persons were marooned in upper stories of buildings where for days they were in peril of death by drowning, by fire, and by sheer lack of food. The chief hydrographer of the United States Geological Survey stated that "no work that could have been built by the hand of man could have prevented the catastrophe." The rainfall which caused the flood was of such unprecedented proportions that no reservoir system could have accorded protection against it. In Utah and the far western states, the storm was characterized by severe snow falls.

Baltimore had a dynamite explosion in the harbor a few weeks ago that killed and injured scores of men and destroyed many thousand dollars' worth of property. One Utah student writing from there, said that had the explosion occurred in the city it would have "scrambled Baltimore." At the examination into the causes of the explosion the following information was given by a working man:

Q. You say you heard the explosion when Bomhardt struck the hook in the box?

A. Yes.

Q. What made Bomhardt do that?

A. Well, I don't know, but I think the liquor was the cause. He had been drinking heavily and seemed to be angry. He said when he took the hook from Kowloski: "D—— you, I'll show you how to load this stuff."

That this man's action was what caused the explosion, all the witnesses agreed, but there was only one who mentioned that Bomhardt had been drinking. He was asked:

Q. Had Bomhardt quarreled with any one aboard ship that day?

A. No. Only with himself.

Q. Have you any feeling against him?

A. None. He is a lodge brother of mine. He and I are personal friends. I would rather help than hurt him.

"Thus," says *Collier's Weekly*, "the man had been asked to testify against a friend whom he respected, and he laid the blame for this great disaster, not on the man himself but on the drug which had weakened his judgment, shattered his self-control and caused him to do a thing which his friend knew he would not have done when sober."

Then the same weekly adds: "If it could be found out which one of the prominent, respected citizens of Baltimore, whose whiskey Bomhardt drank, the *Baltimore-American*, from which paper the above quotations are taken, could publish his name with the rest of those responsible for the catastrophe, and render a public service far more important than the punishment of the foreman whose bad habits have been stimulated since boyhood by the trade from which this pillar of society derives his income and through it his position and power." That is going back to basic causes, and you are on the right track.

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"One Song," by Grace Zenor Robertson; "My First Broncho Ride," by Chas. H. Norberg, and a number of other interesting articles were crowded out of this number and will appear in June.

Those who desire to get a clear view of the Mexican situation should read the series of articles by President Rey L. Pratt on "The Gospel to the Lamanites," in the ERA. This series not only give present conditions, but open the view into the past and the future.

Elders Warren S. Tew and David H. Cannon, Birmingham, England, January 31: "In behalf of the elders of the Birmingham conference, we thank you for the encouragement and splendid advice given through the columns of the ERA. We are interested in the good work now being done by the ERA."

The article in this number of the ERA is a fitting aftermath of the subject, "Joseph Smith, Jr., as a Translator." Dr. Webb gives as clear an insight into the mission of "Mormonism" and its founder as is given in any other piece of literature ever written. It should suggest to the missionaries new means of teaching the restored gospel through the social and economic doctrines promulgated by the Prophet Joseph and practiced by the Latter-day Saints.

Improvement Era, May, 1913

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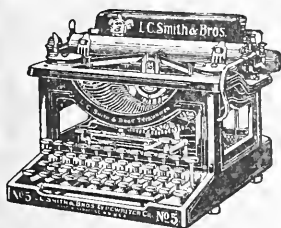
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